

# THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob."

VOL. I.]

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[No. 6

## THE JUBILEE STANDARD.

PUBLISHED EVERY THURSDAY AFTERNOON,  
By S. S. SNOW AND B. MATTHIAS, EDITORS.

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### "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD." Rev. xi. 15.

The coming events of the kingdom of God,  
Cast in glory their shadows before,  
And my being would leap from its 'prisoned abode,  
And the King in his beauty adore.

He comes, and his Spirit that lingers below,  
In the hearts of the chosen and tried,  
Is quickened, and tells, in its mystical flow,  
The approach of the Bridegroom and Bride.

The love and the joy and the peace, of the blest,  
Like the day-star arise in the soul,  
And we taste the first-fruits of the Eden of rest,  
And hasten to enter the goal.

All glory, all glory, to Him that was slain,  
Who hath wash'd and redeemed us to God,  
For he cometh with us, in his kingdom to reign,  
And the Earth, to his sceptre is bowed.

Philadelphia, April 5, 1845.

C. S. M.

From the Day Star.

### LETTER FROM BRO. MILLER, TO THE SECOND ADVENT BRETHREN.

Many of you have enquired, Where is Bro. Miller? and, What are his views now? I first thank you, my brethren, for your solicitude for me, and now permit me to give you my settled and firm conviction of our present position.

In reviewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and of its doctrine, precepts and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfillment, I am not yet prepared to give up my confidence in. Wherein then, say you, is there any difficulty? I answer, Time has shown there is a wrong somewhere, and now we are under obligations, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation for us to correct a wrong, if we have one, than they are under to correct us if they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology.

If I was obliged to give up the mode which Protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, insufficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as

to receive more or better light, if God or any of you should give me such.

I cannot see that we were wrong in the chronology. That the prophetic numbers did close in 1844, I have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his judgment is come." I ask, is there anything in the Scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last judicial character, deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together his elect, whom God has in this hour of his judgment justified? Rom. viii. 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of life, and the books be opened, before we can be well examined by the angels. And what is the order of the judgment? Dan. vii. 9-11; Rev. xx-4, 5, 11, 12. First, the throne, and him that sat on it, called the Ancient of Days. Thousands thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment must set and the books be opened, then the great whore must be judged, and then will appear the Son of man in the clouds of heaven, when the saints will be raised, the living changed, and both be caught up to meet the Lord in the air. The earth cleansed by fire, the wicked and all the works of man burned up; the kingdom of the saints given to the Son of man under the whole heaven, and he is to reign for ever and ever. This is the order as given by the prophets and apostles, and in their very language. I know of no rule to change the order of these events, any more than the words, and to do either would, in my opinion, be the highest kind of sacrilege we could commit. I have believed that the throne set in heaven would be the first thing mortals on earth would see, and would be the sign of the approach of the Son of man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. This would be a sign no mortal would or could mistake, and would produce the effect spoken of by the Savior, as worded by Matt. xxiv. 30. Yet I am not positive, that man in his mortal state, while he tabernacles in corruptible flesh, will be able to see this glory and live. It also seems by John's description of this event, (Rev. xix. 1, 2, 11), that the scene of judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God (Rev. xx. 1,) who is Jesus Christ, descending from God to execute the judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. ii. 4-7, and xi. 4-6; Hab. ii. 20; Zech. ii. 8-12. "After the glory hath he sent me unto the nations that spoiled you." If this is true, who can say God is not already justifying his sanctuary, and will yet justify us in preaching time.

I am yet on the rock of presumption, as Bro. Storrs calls it, and I cannot honestly get off. To jump into every boat that comes along and call each of them truth, and then delusion, how shall I ever know I am in the truth? I think I can see two great leaks in Bro. S.'s boat Truth, and I hope he will find it out before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief. One of these will be the end of his voyage if he continues in his present perilous position. I am on the rock yet. I know my Captain will not fail.

True I expected the steamer the same time it started from the heavenly port; herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock; therefore I must wait and have patience. I did not go on to the rock for a few days only, and then to jump on to the first boat that come along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell how, but that is no reason why I should give up my faith. Could Abraham tell how he was to receive Isaac as from the dead, until the event declared it? Certainly not. I expected Christ on the 10th day of the seventh month, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other? If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then. And one thing I do know, if the Advent brethren were ever blessed they were blessed then. Surely this does not look like presumption, any more than Abraham offering his son, or Jonah preaching forty days. I will acknowledge, to believe without evidence would be presumption, or to say, "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for. These and the like, are out of our hearts, and come under the text, Deut. xviii. 20-22. But who can honestly say, we had no evidence that he might come then? The evidence that Bro. S. admits, that he is near, even at the door, is enough for my purpose. And I am thankful to God that I was on that rock then, and I hope to remain strong in faith, making no compromise with flesh, or despisers of our hope. I have no guilt in proclaiming time, for the time is by God revealed, and wherever the mistake may be, it is not in my power to rectify it, I must leave that with God. I am then waiting patiently for God to reveal the mystery of time, for 1843 and the movement of the 7th month. I deny that either of those times was a lie. See Webster's definition of a lie. We can only be mistaken in the precise time, the facts will prove the truth yet. I am as ever, yours,

WM. MILLER.

Low Hampton, March 30, 1845.

## LETTER FROM SISTER CLEMONS.

DEAR BRETHREN AND SISTERS OF THE LITTLE FLOCK:

As I want to see what light the lamp sheds on the New Covenant, meanwhile I will write you, as it may lead you to avail yourselves of all the light that shineth on this most interesting subject.

Read Jer. xxxi. 27-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: [margin, or should I have continued an husband unto them:] but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their sin no more."

That this covenant embraces the final gathering of God's people, is evident from these quoted passages as well as parallel scriptures. Jer. xxxii. 36-41, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart and one mind, that they may fear me for ever. . . . And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will

rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

But why is this called a new covenant, this everlasting covenant? Perhaps we shall learn something about it by referring to the giving of the two Abrahamic covenants. The first gave the land of Canaan to his descendants the children of Israel for a temporal possession, (Gen. xii. 6, 7.) This was made NEW in the day that the Lord took them by the hand to bring them out of the land of Egypt. The second covenant, of which the first was a type, (1 Cor. x. 1-11,) an account of which we find in Gen. xiii. 15; xvii. 8, conferred the grant, in "everlasting possession," of the land of Canaan, in the resurrection; and this is made NEW in the day when the Lord blots out the sins of the whole house of Israel, in the times of refreshing, (Acts iii. 19,) this being the time when he takes them by the hand to bring them into the heavenly Canaan. At this time, when the everlasting covenant is made new, the mystery of God is finished, as he hath declared to his servants the prophets, (i.e., the Gospel dispensation to the world;) it is in the days of the voice of the seventh angel, when he shall begin to sound; it is when the trumpet of Jubilee sounds proclaiming that the year of release is coming, even "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

But this covenant is to be not according to the covenant which was made new when the Lord began to lead Israel out of Egypt; how then does it differ? The first was broken; "although I was an husband unto them;" but the second is an everlasting covenant, and therefore cannot be broken. Again, the laws of God are written on the hearts of his people, and their sins and iniquities he will remember no more. Now, where remission of these is, there is no more offering for sin. Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated [margin, new made] for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering; for he is faithful that promised; at this time we are also to exhort one another, and so much the more as we see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; see Heb. x. 16-39.

The covenant is made new then, when Jesus makes the atonement for the whole house of Israel, or the "house of God," in the Holiest, (Rev. viii. 1-3,) at the opening of the seventh seal, when he stands by the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers [or add it to the prayers] of all saints (no exception) upon the golden altar which was before the throne. See what follows in the 4th and 5th verses, which is parallel with Rev. x. 18, 19; xv.

Again the Lord says, in the covenant made new with the children of Israel, in the day that he took them by the hand to lead them out of Egypt, he was an husband unto them; the covenant of marriage was broken,—of course God's people were divorced, Jerusalem, which from that time went into bondage with her children,—but Jerusalem which is above is free, which is the mother of us all, i.e., the kingdom which the Father gives to his Son, (Dan. vii. 14; Ps. ii. 8, 9.) About the time of the giving of this kingdom, "then shall the kingdom of heaven [as represented on earth] be likened to ten virgins who took their lamps and went forth to meet the Bridegroom," the Son of man on his way to the kingdom, or bride of the Father. Jerusalem had been a "wife of youth," but being forsaken and refused, in consequence of the breaking of the first covenant by the children of Israel, in the "times of restitution," after Jesus had fulfilled the type of the daily ministration of the priesthood in the holy place (Heb. x. 1-6) by interceding for the transgressors, the Lord calls Zion as a woman forsaken and grieved in spirit, Isa. xlii. 6, 11, "O, thou afflicted, tossed with tempest and not comforted, behold I



will lay thy stones with fair colors, and lay thy foundations with sapphire," 12th verse, "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones;" 13th verse, "And all thy children shall be taught of the Lord." Here we have the New Jerusalem presented, which John describes coming down from God out of heaven; Rev. xxi. 1-3, 9-27.

The beginning of the conferring the blessings of the new covenant, or the "sure mercies of David," is proved to be the "remission of sins," in the times of refreshing, when the Lord takes his people by the hand and allures them into the wilderness (Hos. ii. 14-23) and speaks comfortably to them; as we read in Isa. xl. 1, 2, "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned [covenant made new,] for she hath received of the Lord's hand double for all her sins."

The new covenant commences with the marriage, brought to view in Matt. xxv., where the Nobleman receives his kingdom; there wedding garments being given, even the robe of Christ's righteousness, to those who were ready, (having the Spirit for the occasion,) and went in with to the marriage, when the door was shut. How beautifully appropriate are the words of John, (1 John iii. 1-3) to this time, when the Lord takes his people by the hand, and commences writing his laws on their hearts; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not, [iv. 17, Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world.] Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure;" ii. 27, 28, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." See also chap. iv.

But what are the duties pertaining to the new covenant before we enter the heavenly Canaan? Luke xii. 31-40. Let us also read John xvii. for this prayer has its true application when Jesus is "High Priest over the house of God," in THE DISPENSATION of the fulness of times when he is to gather in one all whom the Father hath given him out of the world. "He that keepeth the commandment keepeth his own soul." Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city." Then we will search and see what duties the Lord requires of us at this time, as well as see how we need to be equipped to be unharmed by the dangers which beset our path; Eph. vi. 10-18.

Is there not a special baptism attending this new covenant; "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Heb. x. 22; 1 Cor. x. 1-11; Acts xix. 1-5; 1 Pet. iii. 4; Heb. ix. 14, 15, xii. 18-28. For we have Jesus the Mediator of the new covenant; let us then learn all his will—become little children in his spirit—for of such is the kingdom of heaven.

A few thoughts I have thus sketched off, although imperfect, I feel that the true light, some of it at least, shines on this glorious new covenant, and may the Lord guide you and enlighten you respecting it; may you all have the Spirit of Him that raised up Jesus from the dead dwelling in you, that He that raised up Jesus from the dead may also quicken your mortal bodies by His Spirit that dwelleth in you; that in a moment, in the twinkling of an eye, we may be changed and caught up when the Lord

himself shall descend with the voice of the archangel and the trump of God.

Your sister in the hope,  
Portland, Me., April 5, 1845. E. C. CLEMONS.

• Yes,—a special baptism of the Holy Ghost.

S.

From the Day Star.

### LETTER FROM BRO. MAULL

Dear Bro. Jacobs:—I take my pen to address a few lines to you: may God guide my pen while I attempt to write.

The awful and solemn period of the world's history that we are in, presses heavily upon my mind: and can it be that we have come to that place in the prophetic word, where "he that is filthy" or "righteous," are so to remain? That there will be such a time as this I am satisfied from the following portions of the blessed Word, viz.: Rev. xxii. 11, also in chap. vii. 14, of the same book, and in Dan. xii. 11. Has that time come? is the important question to be solved. This question at this time assumes the present form: we are either to admit, this is the case,—that our work with the nominal church and world is done: or that the proclamation of the 7th month, the "cry" made at "midnight" in the parable of the ten virgins has never been—that we have never been waked up, and are yet slumbering and sleeping in the tarrying of the vision. This, treacherous as is my memory, I cannot admit. To ascribe the work of the seventh month to the "devil," or "mere human influence" I dare not do; therefore, with trembling, I take the position that we are in the "little while" of patience and watching that will soon terminate in the appearing of the blessed Jesus. We really have need of patience. I am glad in my soul that our blessed Lord has watchmen still that fearlessly give the time, and that they answer each other with cheerful tone "The morning cometh!" Glory be to God!

How appropriate the name of the paper published by Brothers Pearson, the *Hope of Israel*. Abandon the position these brethren have taken, and, to me, it appears there is no "hope" for "Israel," and Brethren Snow and Matthias's *Jubilee Standard*! O how much we needed a standard at this time, when a brother can call active living faith, that has had scarce a parallel since Abraham's day, "delusion;" and that that God worked by, in waking up a guilty world, (that is, definite time) "our folly."

The *Day Star*! may God grant this may shine brighter yet, and cheer the little flock until our Father gives us the kingdom.

Yours, till Jesus comes,

WM. H. MAULL.

Cincinnati, March 23.

Dear Bro. Snow:—We are coming to a most solemn and momentous, yet interesting crisis in this world's history, when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Yes, brethren, the evidence is incontrovertible that the 2300 days expired in '44, and the cleansing of the Sanctuary has been going on since. I do believe we have had the true midnight cry: the Jubilee trumpet has sounded on the 10th day of the 7th month, and all returned that would on that day, and the 1335 days will expire very soon. Throw away this, and we throw away all our blessed experience, and are in total darkness with regard to time that is so plainly pointed out. The cries in Rev. xiv. (preceding the scattering of God's people in Dan. xii. 7th verse, when all these things shall be finished,) have been given; therefore we should live in constant preparation for the great and terrible day of the Lord that, when Christ, who is our life, shall appear we may also appear with him in glory. I do rejoice when I think of the moment when this mortal shall put on immortality, and death will be swallowed up in victory, where parting will be no more, where sickness, and sorrow, pain and death will be felt and feared no more.

Yes, there is a time of trouble coming on an ungodly world and the nominal scoffing world-loving church; they feel a perfect security; consequently it will come on them as a thief; but ye, brethren, are not in darkness that that day should overtake you as a thief. And when we see these things come to pass we are commanded to lift up our heads for our redemption draweth nigh. When he will return "from" the wedding that when he cometh

4-17-45

## WASHING FEET NOT AN ORDINANCE.

All Scripture is profitable, if we will be profited by it; but it is very unprofitable if we wrest it, i. e., make it imply something which is not intended. Among the many instances of unprofitableness, washing of feet may be numbered for one, as it is now considered by some of our brethren as one of the ordinances of the Gospel. The only question then is,—Is it an ordinance? The proof will depend principally upon the circumstances of what we call the administration; for I suppose none will deny the necessity of an administration. In the case of Jesus and the twelve, our Lord himself administered; which is, I believe, the only instance recorded in which a man officiated; and only two other instances are mentioned in the New Testament, I believe, and in each case women are named as the administrators. Now I suppose no one will contend that women are the authorized or proper persons to administer an ordinance,—and yet Paul, 1 Tim. v. 10, requires that certain women should have performed that office. But does Paul class it with, or among the ordinances? No; he classes it among the duties of obedience and hospitality in the performance of every good work. Is there not then a plain difference between a Christian's duty and a church ordinance? Most certainly there is. Lodging strangers and relieving the afflicted are duties, but they are not ordinances; yet our Savior makes them appear prominent in the judgment,—“I was a stranger and ye took me in; naked and ye clothed me,” &c., Matt. xxv. 35, 36. O brethren be careful how you set up a *test* of Christian character. We all need great humility; our trials are not yet ended. “Let him that thinketh he standeth take heed lest he fall,”—cling fast to the Word. Let the Spirit of Christ dwell in us richly, for it is that spirit which shall change (quick-en) our mortal bodies, making them like his glorious body. That glory will soon appear. Praise the Lord. Life! Life! Everlasting life!

J. CROFFUT.

New York, April 16.

## LETTER FROM BRO. T. W. HASKINS.

Dear Bro. Snow:—In these last trying days it is to me and all the struggling pilgrims in this unfriendly world, peculiarly interesting and pleasant now and then to meet face to face; and next to that is to hear by letter from one another, and rejoice or weep as the case may be with us; and for such as we have been fed by, with a portion of the Word as “meat in due season,” in days past, we feel an interest which cannot be fully expressed, and cannot be understood but by those who feel it. And so have many of the flock felt, and looked with anxiety to know and hear from Bro. Snow; and in proportion as we have felt, have our hearts now been gladdened by the reception of your letters in the *Hope of Israel*, and now by the little messenger you have sent forth; yea, our hearts feel to praise God that you are still among those whom we believe are pronounced *blessed* by our Lord, giving “meat in due season,” (Matt. xxiv.,) and our prayer is that you may so continue to do until he who is to come will come, and find you thus doing, and then receive at his hands the promised reward.

And to Bro. M. associated with you, we say God speed; and above all we praise God that he has and does sustain and enable you, by over-ruling and checking our great enemy, to print and send forth the little messenger with words of light and comfort, to prepare God's children for the sounding of the gathering trumpet, which will soon be heard,—yea, as certainly as the trumpet of alarm was sounded on the 10th day of the 7th month, in the 49th year, to proclaim the year of release. And as to that, I am as firm in faith as that our Bible is a revelation from God; and that that cry was of Him, and a fulfillment of the words of our blessed Jesus, (Matt. xxv.) who told us before that there would be a cry made at *midnight*.

And thus, too, the words of St. Paul, 2 Thess. vi., are understood by the “brethren,” and they know perfectly that the day so cometh as a thief, and that when they say peace and safety—and oh how plainly is this literally fulfilled—they cometh sudden destruction. But “ye, brethren, are not in darkness, but are all the children of light.” Yea, verily, it is light, and grows lighter

and brighter as the day approaches. Glory be to God, our present light throws more on the *past*, and looks more clear and certain on the future than any past experience.

Well, I will not write a long letter, for we have but little to do but comfort one another, and but *very little* more time to do it in. I will only throw in my mite and say, be of good cheer, and hold on and hold out to the end, and you will soon be gathered with all the faithful that have gone down to the grave in faith of the blessed hope, and looking for the glorious appearing of our great God and Savior Jesus Christ.

Our little band, of which you know something, praise be to God, stand, as a band, almost all united in the present truth, having come out and stood on the Word, have followed on, looking and going forward, and not back, since we passed the *certain* chronological beacon, the *CRY*, given at midnight.

Yours in love and the blessed and cheering hope of meeting at the Supper of the Lamb, to fulfil the Passover, as promised by our Lord, in the kingdom of God, *next moon*.

Roxbury, Mass., March 28.

THOS. W. HASKINS.

## LETTER FROM J. S. BUSSELL.

Dear Bro. Snow:—Yesterday I received a small number of *The Jubilee Standard*, and it rejoices my heart that you are fearlessly proclaiming the present truths from God's Word, now, when it seems as though the saints were famishing for the bread of life; and while many of the teachers would lead the little flock back, we need just such food; praise the Lord for meat in due season.

There are a few in this place who love the truth, and will not be induced by the vain philosophy of man's reasoning to give up the sure standing of God's Word, backed up as it is by past experience, for the sandy foundations of human sympathy or wisdom. I have never doubted but what God was in the preaching of '43, and that the Holy Ghost dictated the midnight cry. I fully believe it as that there is a Holy Ghost. Then, certainly our true standing is plain, and the saints will soon enjoy their rest.

That our work for the world and nominal church ceased about the 1st of the 7th month, I have not the shadow of a doubt. I well remember my last effectual lecture about that time. I was in Youngstown, N. Y., (and if ever I had the sealing witness of God's Spirit and power, it was then,) and as I arose to address the congregation, with as much of the power of the Holy Ghost as I could stand under, the inward voice spake in tones to me too plain to be misunderstood,—that I was doing my last work for a perishing world; and so I told the people. Dear brother what means that deep and universal experience of the seventh month? Surely it is of the Lord, and, blessed be his name, he will soon vindicate his truth and people.

I have unwaveringly believed, and talked to the people as I have had opportunity, since the 7th month passed, that the fullness of the Gentiles had come in, and that we, as Advent Lecturers, had nothing more to do for the world and church. Bro. Turner's exposition of the parables has thrown much light upon the subject, for which I thank the Lord.

Our brother E. Hale, Jr., occupies nearly the same position. He has no sympathy with those that are striving to have us go back to re-arouse the church and world. I have many good seasons in conversing with him upon the glorious truths belonging to the kingdom. He often speaks of you; how it would rejoice our hearts to see you in the flesh, but we feel as to this, “the will of the Lord be done.” He is almost surprised that you have not sent him any of the *Standard*, and I have learnt this evening, from a correct source, that you have, and that some of the scornors of our blessed hope took them from the office without his knowledge, and opened them, and wrote upon them and sent them back, without hinting to him that there had been any sent to him. Thus you see the wicked continue to do wickedly.\* But praise God, I feel that their triumph will be short. The Passover will not pass and leave the dear saints in longer suspense. The time of trouble, spoken of in Dan. xii. 1., it seems, (see foreign news in *Standard* No. 2,) has already begun,



beneath, and the waters under the earth—worse, far worse, than the wild deformity of a storm. Such a scene seems to excite feelings of indescribable awe; and in gazing at the planets, that appear to retain their place, without discharging their office, we feel a wish for action, for change, for some out-burst, some wild uproar of the elements, to rouse us either to preventive action or, at least, to definite fear. Rather than such a quiet, chilling fearful gloom, one would prefer the alternative, where

"Storms rock the sky, afflicted oceans roar,  
And sanguine billows dye the shadowing shore."

Phil. Gazette.

### LUTHER'S OPINION OF THE LAST DAY OF JUDGMENT.

Ah, loving God come once; I wait continually for that day, when early in the morning (in the spring, the day and night are alike long) I see a very clear morning sky. For I think, that swiftly out of the morning redness will turn to a thick black cloud, out of which will issue three flashes of lightning, afterwards there will come a clap, and in a moment will strike all on a heap, heaven and earth. The name of the Lord be praised, who hath taught us to sigh and yearn after that day, and in truth we ought to desire the speedy approach thereof, in Popedom they are all afraid thereof, as they sing, That day is a day of wrath, &c. I hope, truly, that day is not far off. Christ saith, at that time, he shall scarcely find faith on the earth, let us make our account, and we shall truly find, that we have the Gospel only in a corner: Asia and Africa have it not, the Gospel is not preached in Europe, in Greece, Italy, Hungary, Spain, France, England, nor in Poland, &c. And sure I am, that this little corner where it is, (the House of Saxony) will not hinder the coming of the last day of judgment. It is come already, so far as to the white horse in the Revelations, the world cannot stand long, the Lord deliver us from evil. Amen.

About the time of Easter in April, when they least of all feared the rain, Pharaoh was destroyed in the Red Sea, and the nation of Israel led again out of Egypt. ~~For the same time the~~ world was created, at the same time the year was changed, and Christ arose again, and the world renewed: even so (happily) will the last day come about the same time, I am of opinion, after or about Easter, when the year is at the finest and fairest, early at the rising of the sun (as at Sodom and Gomorrah,) the element will be gloomy with earthquakes and thunders about an hour or little longer, then the secure people shall say, Look thou fool, has thou never heard it thunder?

Luther's Familiar Discourses, or Table-Talk.

## THE JUBILEE STANDARD.

"Lift up a Standard for the People."

NEW YORK, THURSDAY, APRIL 24, 1845.

We re-publish this week, from the second No. of the *Standard*, the article with the caption 'And the door was shut.' We do this because it embodies, in a condensed form, some of the reasons of our faith and hope; and there may be many who will receive this number who did not receive No. 2. Let it be read with prayer and close attention.

### 'AND THE DOOR WAS SHUT.'

The great question which now agitates the minds of a certain class of 'Adventists,' appears to be this:—*Is the door shut?* The position which we have taken—not without the very best of reasons—and which, in the strength of Israel's God, we feel fully able to defend, is 'a stone of stumbling and rock of offence to both the houses of Israel.' But, blessed be the name of God, we find it to be a rock on which we can firmly stand and never be shaken. *None will fall who do not stumble at that stone.*

But let this position be tested by the unerring Word of God. If it shall abide that test, let it be received by the 'little flock,' but

if not, let it be rejected. Of one thing we may be sure:—the sheep of Christ's fold will hear the voice of the 'good Shepherd,' and they will follow him. But a stranger they will not follow: FOR THEY DO NOT KNOW HIS VOICE. Let us follow, then, when Jesus leads.

We will examine, then, some of the proofs contained in 'the testimony of Jesus,' which is 'the Spirit of Prophecy,' and in the law of Moses, which we are commanded to remember: for the Lord says, Isa. viii. 16, 'Bind up the TESTIMONY, seal the LAW among my disciples.' Again he says, v. 20, 'To the LAW and to the TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.' And who are they that have no light in them?—the 19th verse shows us plainly who they are: 'And when THEY shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter (i.e. mesmerizers); should not a people seek unto their God? Do any seek to such?—Beware of their teachings—there is no light in them. Their lamps have gone out.'

In the parable of the virgins our Lord shows us clearly that the wise virgins and the foolish moved together till the Bridegroom came to the marriage and the door was shut. After that a wall of separation, and that closed door, were found to exist between the two classes. No distinction was apparent between them till they all began to feel the searching power of the midnight cry. Then the foolish being aroused from their sleep, and seeing the condition of their lamps, and their destitution of oil, began to call upon the wise for sympathy and aid; but were wisely directed to go to them that sell, and buy for themselves. The oil which the wise took in their vessels is the anointing of the Holy Ghost. See 1 John ii. 20, 27; Rom. viii. 11; 1 Cor. iii. 15, 17; vi. 19, 20; 1 Thess. iv. 3, 4. They who are thus the temple of God, and who possess the wisdom that cometh from above, would not give foolish counsel. When the cry was made, therefore, it was possible for the foolish virgins to obtain oil, had they applied immediately to the right source. But ah! their folly still clung to them. God's Word declares, Pr. xxvii. 23 'Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.' Thus it was with the foolish virgins. Instead of heeding the counsel of the wise and going to them that sold, they went to them that could not sell. Instead of asking of God in faith and humility for the gift of the Holy Spirit and receiving it liberally, they, in their folly, went to other sources: some to commentaries, some to their own spirit and understanding, and some to mesmerizers. And if they called on God, it was not in faith but wavering; and James says, 'Let not that man think that he shall receive any thing of the Lord.' But had they asked of God aright they would have received it.

Our Lord tells us that 'while they went to buy, the Bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut.' Is this coming of the Bridegroom to the wedding, the appearing of our Lord as the King of glory? This is an important question, inasmuch as it involves the very point at issue. If we can answer this question, the point will be decided; for it is when the Bridegroom comes to the wedding, that the door is shut. Now let us turn to Luke xii. 35, 36: 'Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return FROM THE WEDDING; that when he cometh and knocketh, they may open unto him immediately.' It is perfectly evident that if we are to wait for our Lord's return from the wedding, the marriage must take place before his coming to earth. Consequently the door is shut before.

But what is the marriage? Is it a literal wedding, or a figure? All agree that it is merely a figure. But what does it represent? Surely no one will dissent from us in saying that it represents a union effected between Jesus Christ the Bridegroom and his Bride. But what is the Bride? Let God's blessed Book answer the question. Rev. xxi. 9, 10, 'And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife.' And he carried me away in the





It would be making the sign greater than the thing signified, and regarding the shadow as of more importance than the substance which cast the shadow. But God was very particular in regard to time in the shadow or type; see Lev. xxiii. 4, 37. Everything was to be observed in its season—every thing upon its day. Time was, therefore, in the law, a very important point; and must be strictly regarded in its fulfilment. And in Matt. v. 17, 18, our Lord declares that his first coming was not to destroy or nullify the law; but, on the contrary, till the passing away of heaven and earth, not one jot or tittle of the law should fail of its fulfilment. It was on the tenth day of the seventh month the Levitical high priest finished the atonement at his coming out of the most holy place, by putting the sins of all Israel upon the scapegoat which bore them away into a land of separation; see Lev. xvi.

The Levitical high priest was a type of Jesus our great High Priest—the most holy place, a type of heaven itself, to which Christ ascended, to appear in the presence of God for us—the coming of the high priest out of the holy place, a type of the coming of Jesus out of the 'third heaven' to the New Jerusalem in the second heaven—and the bearing away of sins by the scapegoat, a type of the blotting out of all the sins of God's people when the 'times of refreshing' came from the presence of the Lord; see Acts iii. 19. It is utterly impossible for these things to be accomplished at any other time than on the tenth day of the seventh month, without making the Law of God a nullity, and Jesus Christ a liar.

We have formerly supposed that when our great High Priest should come out of the most holy place, he must necessarily come to earth. But this was a mistake. The Levitical high priest completed the atonement after he came out. Now had Jesus come to the earth at his coming out of the third heaven, he must have completed the reconciliation, in the antitype, on earth. But the Apostle Paul declares in Heb. viii. 4, 'For if he were on earth, he should not be a priest.' It follows, therefore, that the atonement must be finished by Christ before his descent from heaven to earth. This agrees also with the following: 23. After Aaron had done presenting the offerings, he lifted up his hand and blessed the people, and came down; and Moses and Aaron went into the TABERNACLE of the congregation, which was a type of New Jerusalem, the TABERNACLE of God, which is to be with men; see Ezek. xxxvii. 27; Rev. xxi. 3. It seems as clear to us as the light of the sun at noon-day, that our Lord must leave the Holy of holies on the TENTH DAY OF THE SEVENTH MONTH.

On the same day the jubilee trumpet was always to be blown; see Lev. xxv. 8, 9. This was in the forty-ninth year, as is evident from the fact that the fiftieth year was to be hallowed; see verse 10. In the year of Jubilee the land was not to be sown or reaped—those who were in captivity were to go free—the land was restored to the original proprietors—and every man returned to his family and to his possession. Surely we have in this a most perfect type of the glorious Jubilee—the year of God's redeemed—when the captives of Zion will all go free, and the righteous shall inherit the land, at the gathering of the 'WHOLE FAMILY,' in heaven and upon the earth, and "the redemption of the purchased possession."

As the Jubilee trumpet was sounded in the forth-ninth year, and the redemption followed in the fiftieth year,—so in the antitype, our Lord must cause the last trumpet of alarm to sound throughout the land in the year preceding the redemption of Zion. And as our glorious King is coming in 1845, the Jubilee trumpet was blown on the tenth day of the seventh month in 1844. Is not the atonement finished then? Most certainly. For God's law declares that the trumpet shall be sounded IN THE DAY OF ATONEMENT.

What follows? It follows that the mystical body of Christ is complete—the last member has been added to it. The seventh angel has begun to sound his trumpet, and the mystery of God is finished. The Master of the house has risen up and shut to the door. The Bridegroom has come to the wedding—AND THE DOOR IS SHUT.

In the parable of the marriage of the king's son, in Matt. xxii. we find the guests are all collected together in some place, and undergo an examination, preparatory to their sitting down to supper: see verses 10-14. The king comes in to see the guests; and finding among them a man who has not on a wedding-garment—commands that he be bound and cast into outer darkness. Where are the guests at the time of this examination? In the guest-chamber. Surely this is not in the kingdom. None will ascend to meet the coming King, and then be cast out. Consequently the guests go into a place or position represented in parable by a guest-chamber—the door is shut—and the examination takes place, before Jesus comes and the guests sit down to the supper of the Lamb.

S.

#### LETTER FROM SISTER A. MUSSEY.

Dear Bro. Snow:—A few days since I sat down and wrote a few lines, requesting you to send me a copy of your paper; and, while the letter was on the way to the post-office, a little bundle came to hand, and on opening it, behold! two papers, with this heavenly title at their head, 'THE JUBILEE STANDARD.' I little thought of receiving the paper so soon after sending for it, but, praise the Lord! He is on the side of truth; and truth must and will prevail. Our Father is at the helm, and he cares for his children still; and, blessed be his name, the way is opened for his poor, despised, and tried people, to have 'meat in due season.' It has been kept from them, until many, no doubt, have become faint and worn and weary; but that God who fed the prophet Daniel in the lion's den, and sent Elijah food by the ravens, will feed the 'poor of the flock.' No doubt some good brother sent, or directed you to send me, this little Messenger, to comfort my soul; and oh may God reward the brother from whose hand it came,—and he surely will, for he has promised to reward every one according as their work shall be; and the time of reward is close at hand. Glory to God in the highest.

Although the dear children have been in a state of severe trial since the 7th month, yet our great Leader has gently led us through the fiery trial, and has often said, 'Fear not, I am with thee; oh, be not dismayed; I am now thy God and will still give thee aid. The flames shall not hurt thee, I only design thy dress to consume and thy gold to refine.' Yes, we have felt we have done the will of God in proclaiming the coming of the Lord, and we are now in the time of trial—time of patience—the little while—the quickly, &c. But how long that would be we could not tell; and the winds have blown—the storms have beat—the waves have run high—the floods have come and beat upon our house: but it cannot fall 'for it is built upon a ROCK,' and the gates of hell cannot prevail against it. We had faith beyond a doubt that Christ would come on the 10th day of the 7th month, and proclaimed 'Behold the Bridegroom cometh, go ye out to meet him.' The voice was of God. We obeyed, and expected to have seen him. He did not come as we expected,—and why we could not tell. We knew we had done the will of God in proclaiming it, and were disappointed, but had no confession to make; at least, some have had none to make. Some have confessed it was an error. Well, let every one confess what they please—my confession is this: That I have need of patience to wait and receive the promise; that I am a pilgrim and a stranger in this world; that here I have no abiding or continuing city, but am seeking one to come, whose maker and builder is God,—and that after the manner which some call heresy, so worship I the God of my fathers. This is all I have felt to confess—excepting that I met with the greatest disappointment I ever realized. I have often looked into the parable of the ten virgins to see where I was; I knew the foolish had gone to buy oil, and therefore supposed we were waiting for the Bridegroom while they were gone to buy. I did believe the one sitting on the white cloud, like unto the Son of Man, had reaped the earth; I did believe, beyond a doubt, there was the sign of the Son of Man in heaven, and the tribes of the earth had mourned. And here I would just say that Bro. Hill's article in the Voice of Truth fed my soul; believing these things were so, I often thought why does he tarry so long. At length I learnt

# THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob."

Vol. I.]

NEW YORK CITY, THURSDAY, MAY 22, 1845.

[No. 11]

## THE JUBILEE STANDARD.

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By S. S. SNOW AND B. MATTHIAS, EDITORS.

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For the Jubilee Standard.

### "LOOKING FOR THAT BLESSED HOPE."

O happy day! when grace subdued  
Its foes in my rebellious heart,  
And Christ my best affections wooed,  
And bade the powers of hell depart.

O happy day! when Jesus gained  
Dominion o'er my guilty soul,  
And sweetly all my powers constrain'd  
To bow to his benign control.

O happy day! when heaven proclaim'd,  
'Prepare to welcome Christ your king;  
Ye who by grace have been reclaimed;  
He comes, He comes! Hosanna sing.'

O! happy day! the trumpet sounds,  
All nature forms one general blaze—  
My Jesus wears ten thousand crowns,  
And blood-bought millions shout his praise.

Newark, N. J.

C.

### THE DOOR IS SHUT, AND WE KNOW IT.

Dear Bro. Snow:—The Lord has committed to me some of his goods, and he has taught us, that if we will receive more we must improve that given. Believing this I feel constrained to present, if you shall see proper, to the brethren, some of the light that shines to me from the heavenly camp. We have arrived at a period, when the whereabouts in our voyage to the kingdom, seems to me, to be no more a question of faith simply, but a subject of knowledge.

This is a bold position to take, but I believe we shall prove it.

In presenting the parable of the fig-tree our Lord says, 'So likewise ye, when ye see these things, know that he is nigh at the doors.' By observation, by exercising our senses and looking without, we see the fig-tree putting forth leaves, and hence know that summer is nigh: 'So, in like manner, [Mark's Gospel] ye—call into action your senses and look abroad, and in this way ascertain and know, that He is nigh at the doors. Mark the expression, *doors*, (plural.) There is not some other truth here taught. At a certain point of time the Savior would have us search into this subject. There must then be something deeply interesting to us, or of vital importance in this question of the *doors*. But have we understood what this shut door in the 25th chapter of Matt. is? I think not—some of us have said 'the door of mercy;' but I can see no such expression in the Bible.

To ascertain what a *shut* door is, we will inquire what is meant by an *open* door? If we can decide upon that, we will, of consequence, have learned what its opposite is. In determining what the other several legs or parts of the parable of the ten virgins were, we have searched the Scriptures, and have taken up

one after another—the virgins, the lamps, the oil, the tarrying, the night, the Bridegroom, the marriage, &c.; and to see what the Spirit would have us understand by them, we have compared Scripture with Scripture, and thus became wise.

Let us follow the same rule in regard to this, and we shall see, that so far from being a *small* part, that we should treat it so lightly as we have been wont to do; that it is the most important leg of the parable—shedding light upon the whole, and confirming us in the great stand taken, that the Bridegroom has come and the marriage taken place.

Now, then, what is an *open door*? Paul will tell us, 1 Cor. xvi. 9, 'For a great door and effectual is opened unto me,' and there are many adversaries.' Again, 2 Cor. ii. 12, 'Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.' We have no difficulty to understand what is meant here. Paul tells us by this figure, that to him special opportunities were presented for preaching the gospel, that the multitude gladly heard the Word; or, in other words, there was *great access to the people*. The same idea is given in Col. iv. 3, 'Withal praying for us, that God would open unto us a door of utterance,' etc. These scriptures would be sufficient, had we no others, to settle the point; but the Spirit will not leave us to question in the least this matter. So hear more of its teachings. Acts xiv. 27, 'And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.' Here the Apostles would have us understand, that God had disposed the Gentiles to hear and receive the truth. Read Acts xiii. 46 and 48, and see this clearly. Once more, the Saviour says, Jno. x. 9, 'I am the door;' by this is evidently meant his words—his *truth*. For he also says, Jno. xiv. 6, 'I am the way, the truth, and the life;' and, as before read, 'I am the door;' all which expressions mean one and the same thing. If this be not clear, read Jno. xv. 4, 'If ye abide in me and I in you,' &c.; then in the 7th verse, 'If ye abide in me and my words abide in you,' &c. Here we see, that to have Christ in us, is to hold fast his words. The words of Christ, then, or his *truth* constitute the *door*; access to the people in presenting this truth—the *open door*. And what are Christ's words? Why, 'the kingdom of heaven is at hand,' 'I will come again,' 'surely I come quickly,' and, of this dispensation, *time* as well as judgment.

Now if, by looking without we can see that the time has come in the history of the Church and world, when a *cry* has been made 'Behold the Bridegroom cometh, go ye out to meet him!' and after which men will no longer hear, but reject every thing uttered upon the subject of the time of the Lord's appearing, must we not see and know that the door is shut?

We have come to just such a time, to the time Paul tells us of as spoken by the prophet, Acts xiii. 41, 'Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you;' to the time spoken of by Isa. vi. 10, 'Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed;' we have come to the time when 'the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they may go and fall backward and be broken, and snared and taken;' Isa. xxviii. 13.

We will trace this subject of the door a little farther; for if this is the truth, parallel Scriptures will agree with it; and any



From the Hope of Israel.

## TO PRAYER!

"Ripe is the vintage of the earth:  
Its clustering grapes are round and full:—  
Messiah comes to tread again  
The wine-press of the battle-plain!"

Isa. lxiv. 1, 2: 'Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth water to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence.'

Lxii. 6, 7: 'Thou art my King, O God: command deliverance for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.'

Ps. cii. 13-20: 'Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death.' For thus saith the Lord, 'I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. I will yet for this be inquired of by the house of Israel, to do this for them.'

'O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayers of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.' Thus Daniel prayed when he had learned by books that the number of years were accomplished in which Jerusalem was to be desolate—and in view of this type or example we are to pray, for the Lord hath 'set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, [or are the Lord's remembrancers,] keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.' 'Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.' Ps. lxxiv. 20-23, 'Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.' cxliv. 5-8: 'Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.—Send thine hand from above; rid me and deliver me out of great waters, from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.' Ps. civ. 35: 'Let the sinners be consumed out of the earth, and let the wicked be no more.'

'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.'

C.

## FOREIGN NEWS.

There has been an arrival from England, bringing papers to the 4th inst., but there is no intelligence of any interest. Affairs in Switzerland remain stationary. The excitement in England, Ireland, and Scotland, on the Maynooth question, is intense. In Algeria troubles are likely to commence again, as the unconquerable Abd-el-Kader has got together a considerable force, principally composed of Arabs of the desert tribes, and is again threatening the advanced posts of the French. In India, the Khalsa army, 40,000 strong, had assembled with a short distance of Goolab Singh's position, and as its numbers were double those of his troops, might possibly muster courage to attack them.

## THE JUBILEE STANDARD.

"Lift up a Standard for the People."

NEW YORK, THURSDAY, MAY 22, 1845.

## PROPHETIC CHRONOLOGY.—CONTINUED.

In our last we proved conclusively, from 'the midst of the week' being the *tenth* day of the *first* month, that the 70 weeks must have ended on the *tenth* day of the *seventh* month. Consequently we must see that the 2300 days, of which the 70 weeks form the first part, began on the *tenth* day of the *seventh* month, whatever may have been the date of the year. From Ezra viii. 35, 36, we also showed that on that day of atonement or expiation, when the children of Israel who had returned from captivity offered their bullocks, rams and goats, according to the law, the 'king's commissions' were delivered to the properly constituted executive officers, who were commanded under penalty of death, banishment, confiscation of goods, or imprisonment, to furnish Ezra and the Jews whatever they required according to the law of God, and to do it *speedily*. See Ezra vii. 21-26. Did they obey that command? Certainly. The laws of the Medes and Persians were not to be trifled with. See the last clause of chap. viii. 36, 'And they furthered the people and the house of God.' Here we find the 'going forth of the commandment,' on the 10th day of the 7th month.

Again, it must not be forgotten that the first 7 weeks of the 70 were divided from the remainder, and allotted to the building of the street and wall; see Dan. ix. 25. Now should we say that 7 years were allotted for the promulgation of the gospel of the kingdom, and then say that those 7 years began 3, 6, or 9 months before the work began for which they were allotted, we should be guilty of an absurdity or contradiction. So also when it is admitted that those 7 weeks were allotted for the work of building the street and wall, to say the time commenced before they began the work is absurd. But when did the work commence? Not until the Jews had arrived in Judea, the magistrates had been appointed, and, by the 'king's commissions,' clothed with authority and power to carry the commandment or decree of the God of heaven into effect. This decree from God was begun by Cyrus, as his instrument or agent. See Isa. xlv. 28, 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid.' Again, Isa. xlv. 13, 'I have raised him up in righteousness, and I will direct all his ways: he shall build my city,' &c. For the fulfillment of this prophecy, see 2 Chron. xxxvi. 22, 23; Ezra i. 1-4. Now read Ezra vi. 1-14, and it will be seen that the decree made by Cyrus, was renewed by Darius, and completed by Artaxerxes. But the point of consummation was its 'going forth,' or going into effect, in the commencement of the BUILDING OF THE CITY. And thus, we have shown, was at the great day of expiation, after Ezra and the

Jews had returned from Babylon. There the first step was taken after the completion of the decree or commandment, towards building the city, when 'they DELIVERED THE KING'S COMMISSIONS unto the king's LIEUTENANTS, and to the GOVERNORS, which were on this side the river: and they furthered the people, and the house of God.' We come then to this necessary and unavoidable conclusion:—that as the 2300 days began, so they must end, on the tenth day of the seventh month.

Well, what then? Why, 'THEN shall the SANCTUARY be JUSTIFIED.'—[see margin.] And what is the sanctuary? Let the Word of God answer the question; see Ex. xv. 17, 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Here we see that the sanctuary is the Lord's dwelling-place. But what is his dwelling-place? It is Zion. As proof see Ps. ix. 11; lxviii. 16; cxxxii. 13, 14; cxxxv. 21; Isa. viii. 18; Joel iii. 21. These and many other passages show us clearly that the chosen dwelling-place of our Lord is Zion or Jerusalem. This cannot be old Jerusalem which is in bondage with her children, but is the Jerusalem above, which is free, and is the mother of us all.

But is nothing more than the 'city of the great King' intended by the term 'sanctuary'? Does Zion or Jerusalem embrace nothing more? We shall find, upon a full examination of the Scriptures on this point, that the people of God and their inheritance are sometimes all included under the appellation of Zion. In this sense the name is used to designate the whole of the kingdom of God. But as the terms 'kingdom of heaven,' or 'kingdom of God,' are frequently applied, in the Scriptures, to the several parts of the kingdom, so 'Zion' and 'Jerusalem' are applied not only to the 'holy city' which is the great capital or metropolis of the kingdom, and, therefore, spoken of as representing the whole, but also to God's people, 'the host,' and to the several parts of their inheritance, 'the sanctuary.' Zion, then, is the sanctuary, i.e. the inheritance of our Lord and his people.

But how is the sanctuary justified? We answer, by the atonement or reconciliation. And here we will recur again to the Law—the shadow of things to come; Lev. xvi. 33, 'And he shall make an ATONEMENT for the HOLY SANCTUARY, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.' Thus in the type the 'holy sanctuary' was cleansed or justified. And this was to be perpetuated as a 'STATUTE' to be observed 'ONCE A YEAR.' That 'once' was always the tenth day of the seventh month: see verse 29-31. So also in the antitype, the 'HOLY SANCTUARY,' i.e. Zion or Jerusalem must receive the atonement or reconciling on the same day, and thus be pardoned or 'JUSTIFIED.' When that is done, and not before, these blessed words have their binding force upon God's ministers:—COMFORT YE, COMFORT YE, MY PEOPLE, SAITH YOUR GOD. Speak ye comfortably unto JERUSALEM, and cry unto her that her warfare [margin, APPOINTED TIME] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand DOUBLE FOR ALL HER SINS.'

Every man, who is not awfully and fatally blinded, must see that this command could never apply till the appointed time is accomplished and the sanctuary justified. And as it is perfectly evident from this passage of God's Word, that his ministers have an important work to do after that, in comforting his people with these gracious words, it follows necessarily, that the 2300 days end, and Zion receives her justification or pardon in the completion of the atonement on the 10th day of the 7th month, and that to before the King of kings comes, and the few faithful watchmen are discharged from Jerusalem's walls. And as the sect of Adventists profess to be looking for the immediate coming of Jesus, where is the consistency of their denying that the great point is passed, which must pass before his personal appearing? In other words, why should they deny that the 2300 days have ended, and the atonement, or mystery of God, is finished? S.

(To be continued.)

We trust those who love and hold fast the truth which we have received, will exert themselves to sustain the Standard. We have every thing to struggle against, except the Lord and his people, and his truth:—these are on our side. But those who are to be fed are the 'poor of the flock;' and our paper cannot be sustained without great effort. Come, friends, one and all, rally for our help. S.

For the Jubilee Standard.

### THE "NEW COMMANDMENT."

As we follow the cloudy pillar, and near the promised inheritance, we receive the earnest of its fruition. Like the grapes of Eschol, this foretaste is known by some as the seal, and token of the coming glory, while others, with a murmuring heart, turn away from the cross on which it hangs, and dread the onward conflict. In the dark night of his betrayal, our blessed Saviour, preparing his disciples for the 'little while' of their approaching grief, (which seems to be a shadow of the second 'little while,' in which we 'shall weep and lament, but the world shall rejoice,') says, 'A NEW commandment I give unto you, that ye love one another, AS I HAVE LOVED YOU, that ye may also love one another.' Immediately after, he prays the Father, for those also, who shall believe through their word, 'that they all may be ONE, as thou, Father, art in me and I in thee; that they also may be one in us;' also 'that they may be one, even as we are one.' The beloved disciple also speaks of this 'new commandment,' and the burden of his epistolary message is, 'the anointing,' the 'unction from the Holy One,' and 'our love made perfect, that we may have boldness in the day of judgment, because, as he is, so are we in this world.' We perceive then, that there is a trial, or process, by which our love shall be made perfect, to prepare us, to side boldly with Christ in the day of judgment, because as HE IS, so all those who possess his Spirit, and are one with him, will certainly be in this world. Although still separated from his person, yet this divine sympathy, a oneness with him, in spirit, will make us willing in the day of his power, to change with him, from his intercessory or priestly, to his executive or kingly office. In this separation from the world, and entire union, and interest, with Christ, we now realize an unearthly love, springing up in the soul of all who are one with him. We receive and understand the following blessed teachings: 'Beloved, let us love one another, for love is of God.' 'If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit,' 'and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him,' 'there is no fear in love, but perfect love, casteth out fear.' 'My little children, let us not love in word, neither in tongue, but in deed and in truth.'

It has long been our prayer and thirst to be filled with God, and now that we know and believe that God is love, how is our love and joy made perfect. In this dark hour of the scattering of the holy people, how precious and peculiarly needful is this solace from the bosom of the Father. With us, it is now our Lord Jesus Christ and his ransomed host, those who are true to his glory and who persevere in following him and his words through the snares and perils of this last temptation. Those who are coming up through great tribulation, who endure, and are pressing on, to overcome the opposition of earth and hell. Those who show, by their fruits that they love Jesus and his appearing. With Christ and his despised, afflicted and scattered remnant, or seed, we are united in the obedience of the new commandment, which is the seal of the everlasting covenant. Jesus reigns, and we respond, alleluia, amen! His people are tried, and will soon overcome by the blood of the Lamb and by the word of their testimony. And 'salvation and strength, and the kingdom of God, and the power of his Christ,' shall come. Amen and amen: even so come, Lord Jesus.

C. S. M.

Philadelphia, May 20.



unheard of plague—the waters upon almost the entire coast were discolored, and unnumbered millions of fish of all kinds were thrown dead upon the shore. Look at the inundations in Europe. In one of the papers of this city, a few days ago, I saw, as an item of foreign intelligence, the following: 'FLOODS IN GERMANY.—The entire Germanic Confederation, a part of Austria and Poland, have been literally under water since the 30th of March. The Rhine, the Maine, the Neckar, the Danube, the Elbe, and the Vistula, have, in succession, overflowed their banks, not in a day, but in an hour, Frankfurt, Mentz, Cologne, Dresden, Prague, and a number of other towns and several thousand villages, were covered with water. The magnificent bridge of Dresden has been carried away, and many other edifices have been destroyed.' It has been stated that some 50 or 60,000 lives were lost in these floods, though I cannot now command the document. But what wonder? What poverty and wretchedness must follow these floods? But they will be forgotten in the following, cut from the *Ledger* and *Transcript* of this city:

**FLOOD AND DREADFUL INUNDATION.**—A letter from Macao, published in the foreign papers, gives an account of the overflowing of rivers in the north of China, before which the European inundations that have been recorded during the last few years, shrink into relative insignificance. On the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands. Touching episodes are given as pictures of this awful calamity. On the river Yang Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children, whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings, escaped from the inundation, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread. Think of that, besides the dead, 17 millions crying for bread, a number but little short of the entire population of the United States! Does this belong to no woe? Earthquake-shaking the metropolis of a sister republic, laying low to the ground a number of her edifices, and leaving its mark upon every door and house, the second, extending its effects to the distance of several hundred miles. Storms and tornadoes have lent their aid in the work of this woe. We have an account of one in the west that either blew down or injured every building within an extent of country five miles wide and 30 long, besides property of other kinds, and life, it destroyed. We read in the paper the accounts of fearful ravages of fatal diseases. Then what mean all these fires? They have done and are doing their work. They have been too numerous and destructive to need a particular notice here. Then see the murders, riots, faction fights, and carnage that the papers record. In Switzerland 3 or 4000 massacred in a moment; 50,000 unoffending Persians have fallen by the sword in a brief space. Besides the general disposition to war and bloodshed.

Now, then, I ask you, has not the third woe commenced? Then the seventh trumpet has sounded, and the mystery of God is finished. So we need not be in the dark about our own whereabouts. It is all plain.

What then is our duty? Watch and keep your garments. Let no man's faith fail. There is no cause why it should. He must be blind indeed who cannot now see.

Yours, in hope of soon seeing Jesus, J. W. RUTLEDGE.  
Kensington, Penn. May 24, 1846.

#### LETTER FROM BRO. JOSEPH BATES.

Dear Bro. Saxon:—Our Bro. J. Pearson, from Portland, will hand you this. He has been with us a few days, and is now about leaving for your city. I pray God his coming to you may be like that of Titus. He has refreshed us much.

Notwithstanding the late, to me unlooked for, proceedings at Albany, and the endorsements they received since in your city, in Philadelphia, and now in Baltimore, and still further anticipated

in Boston, I cannot help believing still that our position is right respecting the *cry at midnight*, and that we have been to the marriage and the *supper*—not half or three-quarters of the way—but effectually. And our fallen brethren will soon see their sad mistake!

'Well,' say they, 'we have done the best we could for the *Advent cause*.' I doubt that very much, and must continue to doubt until they convince me, from the Bible, connected with the late movements, that Babylon has not fallen, and that God's people have not responded to the cry, 'Come out of her my people,' and then another cry to go out and meet the Bridegroom on the 221 day of last October. All this I see, so far as their proceedings have been made public, is passed over in silence. Well, I cannot tell how much these messages, and especially the last one, affected their hearts; but this I do know, I could as readily forget that God ever pardoned my sins. If I could ever be convinced that organizations and a creed were necessary for God's waiting people at this last moment of time, I should immediately move an addition of two more articles, viz., *the fall of Babylon*, and *the cry at midnight*, connected with our *experience*, to the articles already published. But it seems to me all these things are uncalled for if we are, and have been, perfectly honest in the sight of God. It does appear plain to me that the next organization for God's people, after leaving Babylon, will be in the air with our glorious King.

I firmly believe that our Lord, as in Dan. vii. 13, 14, received his kingdom last October, and that the Advent people sang the coronation song, as in Rev. xix. 5-7, 'Let us be glad and rejoice, for the marriage of the Lamb is come,' &c. Bro. Matthias, what think you about that song you taught us to sing.

'Rejoice my friends the Lord is King.'

Well, so with our lamented Bro. Fitch and Bro. E. Hale:—think ye that they understood how they were fulfilling Habakkuk's prophecy when they wrote the vision and made it plain on tables? Not then, but afterwards. Why, every time I sing that song now, I am reminded of the marriage, and am glad and rejoice.

May the God of Jacob speed you onward, brethren. I believe we are in the path of the just, which shines more and more unto the perfect day,—not less and less. No, no, God be praised, we stand on the Rock. If we overcome we shall have the new name. My prayer is, God help the little flock to grasp and hold fast the truth. Yours, striving to overcome.

Fairhaven, Mass. May 21.

JOSEPH BATES.

#### LETTER FROM BRO. EDSON.

Dear Bro. Saxon:—THE LORD COMETH! so says the law and the testimony. I believe it is a point generally conceded, that the lot in which Daniel is to stand, at the end of the 1335 days, will be the redeemed 'purchased possession,' the land which the righteous shall inherit and dwell therein forever. Therefore the Lord may come, raise the dead and change the living saints, cut off the wicked, root out the transgressors, before or by the ending of the days; see Isa. xxxiv. 1-10, especially the 8th verse; also lxiii. 4. And we believe we have good evidence that the 1335 days end this year, and I cannot extend them beyond August next.

Our Lord swore to the time, and that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Has not that come? Is not our power gone? Deut. xxxii. 35, 36. Have we not gone even to Babylon? Knowledge shall be increased, the wise shall understand, and the path of the just is to shine more and more unto the perfect day.

I need not pause to present evidences that the year of God's redeemed is come, and the year of recompense for the controversy of Zion. Has not the trumpet of alarm been sounded in all God's holy mountain, and given a certain sound? Have not the inhabitants of the land trembled in consequence of the evidence presented, showing the day of the Lord at hand? Have we not had the midnight cry, the antitype of the Jubilee trumpet in the 49th year? There have been voices saying 'the kingdoms of this world are become,' &c. 'And the time of the dead, that they

should be judged, and that reward should be given,' &c. Also the marriage of the Lamb is come, and it has been written,—'Blessed are they that are called to the MARRIAGE SUPPER of the Lamb.' And He says, these are the true sayings of God; hath He said and will he not do it? Hath He promised and will not He make it good? We have had all these in chronological order, perfectly agreeing with the Word; and the Lord has no where warned us of a counterfeit currency of this kind. And as these voices were to be heard under the seventh trumpet, does it not follow of necessity, that the seventh trumpet has sounded? And the Lord has condescended to mark out the signs of the times of these last days with so much exactness, that his people might know their whereabouts, when they were nearing the haven of eternal rest.

The 'times of the Gentiles' are fulfilled; we have come to 'the dispensation of the fullness of times,'—the times of restitution of all things, and the time of blotting out of sins, when the 'refreshing shall come from the presence of the Lord,' and the time of the Covenant, when He 'shall take away their sins;' Rom. viii. 23; xi. 25-27; Eph. i. 14; iv. 30; Acts iii. 19-21.

We came up to the types of the 7th month, and was not the Lord in it? Is not the cloud between us and our enemies? We came upon the types of the passover in the first month, and was not the Lord in it? Was not the passover the day-dawn, and is not the day-star arising? Are we not in the morning watch? The Lord has been looking through the pillar and troubling our enemies, taking off their chariot-wheels, 'that they drave them heavily,' burning their cities and land. Have not the servants of God been sealed in their foreheads? The destroying angel has commenced hurting the earth. The four winds are being loosed, and speedy preparations, are being made for the slaughter, and soon the Lord shall raise up a great whirlwind from the coasts of the earth. On rushes the time of trouble, but the Lord will be the hope of his people, and deliver them out of it.

We came next, in chronological order, not to mount Sinai, to receive the law on tables of stone, but the anniversary of the Lord's descent thereon, I believe, to receive the law written on our hearts and in our minds, no more to teach our neighbor or brother, saying, 'Knowing the Lord, for then all shall know him from the least unto the greatest.'

The third, and next, order of types, claims our present attention. Please examine with care the following scriptures: Ex. xxxiv. 22-24; xxii. 16, 17; Deut. xvi. 9-12; Num. xxviii. 26; Matt. xiii. 39; Lev. xxiii. 15-21; Isa. xviii. 7, and make the application. The first fruits are a very prominent feature in the quotations on types. Paul says, 'Christ the FIRST FRUITS, afterwards they that are Christ's, at his coming.' It was on this anniversary that the Holy Ghost descended and sat upon the Apostles like unto cloven-tongues of fire, and they spoke 'with other tongues, as the Spirit gave them utterance.' This is the anniversary of the Lord's descent on mount Sinai, 'whose voice,' Paul says, 'then shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven,' thus connecting the second shaking, and the removing of those things that are shaken with this anniversary. And I think we have not had the antitype of the two-wave loaves baked with leaven, which are the first fruits unto the Lord. If so, where and when? 'Till heaven and earth pass, not one jot or tittle of the law shall pass, till all be fulfilled.' 'Thou shalt number from the morrow after the sabbath,' (in the *passover week*;) 'from the day ye brought the first fruits of the wave offering, seven sabbaths shall be complete.' The number seven is an important number in the Bible, and brings us to important points. And in this case it is expressly said to be 'complete,' at the end of which the two wave loaves [Jews and Gentiles, both houses of Israel,] are to be brought out of their habitations, baked with leaven. These are expressly declared to be the first fruits unto the Lord.

Now we understand that Christ's resurrection is the antitype of the first fruits on the morrow after the sabbath, in the passover week; and from that point, when the passover is being fulfilled in the kingdom of God, I believe seven sabbaths will complete

the first fruits unto God, even they which are Christ's, at his coming.' 'Then shall the present be brought unto the Lord,' Isaiah xviii. 7. Paul, after exhorting us to certain duties, in Heb. x., assures us if we sin wilfully after receiving the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. And exhorts not to cast away our confidence, for we have need of patience after we have done the will of God, that we might receive the promise, 'For yet a little while, and he that shall come will come, and will not tarry.' Then in the 12th chapter, presents the example of Esau, to the intent we should not do as he did, for 'when he would have inherited the blessing he was rejected, for he found no place for repentance, though he sought it carefully with tears.' There remaineth no more sacrifice for sins; 2 Esdras, vi. 8, 9, says, 'Esau is the end of the world, Jacob is the beginning of it that followeth.'

Paul, after this admonition, goes on to tell us we 'are not come to the mount that might be touched, and that burned with fire, and the voice of words,' &c.; but we 'are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the receiving the kingdom which 'CANNOT BE MOVED.' Paul connects this event with the anniversary of the Lord's descent on mount Sinai, and with the 'yet once more' shaking, not the earth only, but also heaven, and the removing of those things that are shaken, that those things which cannot be shaken may remain.' And he has connected it with the receiving of the kingdom. And who can separate them? I dare not; see 26-28 verses. Now I think no one will contend that this event was arrived at in Paul's day, or any time in the gospel dispensation, or in the times of the Gentiles. Examine with care the following quotations, and I think they will set the matter in its clear light; Dan. ii. 44; vii. 13, 14, 18; Rev. xxi. 10 and onward; Isa. li. 11; lxiii. 4; Ps. cii. 13-18; Isa. xxxiv. 8; Rom. xi. 25-27; Eph. i. 4; iv. 30; Acts iii. 19-21.

May the Lord help all his people to watch and be like men waiting for their Lord, girt about with truth, and their lights burning, that when he cometh and knocketh we may open to him immediately.

Yours, waiting,

Manchester, May 2:

HIRAM EDSON.

#### LETTER FROM BRO. BUNTING.

Dear Bro. Snow:—I love the name of your paper. O how charming is the sound of liberty to the sighing captives. And blessed be the name of the Lord, we have conclusive evidence that this is the year of rest and deliverance for all his waiting people.

This, we understand from his own chronology, given us in the 24th and 25th chapters of Matthew, particularly in the parable of the virgins. They went forth to meet the Bridegroom—the Bridegroom tarried—and at midnight there was a cry made. Have we heard that cry? Yes, that cry was the preaching of the 7th month, which most certainly was of God, unless we take the ground of Geo. Storrs and others, that it was a delusion; or, in plain English a lie. Well, if we take his own words for it, first and last, they certainly amount to this, that the Lord has attended the preaching of a delusion or lie, by the power of the Holy Ghost. He told us then that that word was attended by the outpouring of the Spirit. Has the power of the Holy Spirit turned out to be a delusion? Merciful Father! has it come to this, that the watchmen can prove a thing so clearly by the Divine testimony to-day, and to-morrow turn about and tell us it was a delusion?

'But,' says one, 'has not the message proved itself false?' And how, I ask, has it proved false? 'Oh! your time has gone by.' Well then, the objector has precisely the same proof that the preaching of '43 and the 7th month was not of God, that the men of Nineveh had that the preaching of Jonah was not. When



the 40 days were out, and the city was still standing, ought not Jonah, as an honest man, to have confessed that he was deluded, and that God never sent him? If some of our 'Adventist' confessors had been in his place, they would, no doubt, have been as ready to 'confess' as they now are.

Yours, in the blessed hope,  
Cincinnati, April 28.

R. G. BUNTING.

## THE JUBILEE STANDARD.

'Lift up a Standard for the People.'

NEW YORK, THURSDAY, MAY 29, 1845.

### PROPHETIC CHRONOLOGY.—CONTINUED.

We come now to an examination of chronological dates. And let it not be forgotten that, as we have proved, the 70 weeks must have commenced on the 10th day of the 7th month. The date of the *feast* assigned for their commencement is B. C. 457. There has been some diversity of opinion among chronologists, as to the correctness of that date; but the majority of standard writers on chronology have agreed on that as the true date. Not only so, but recent investigations have resulted in its confirmation. Among other testimony on this point, we give the following, from an article on prophetic chronology, by N. N. WILKING, published in the *Advent Shield*, No. 1:

"According to the Edinburgh Encyclopedia, there was an 'Eclipse of the sun, April 30, B. C. 464, which was followed by the assassination of Xerxes by Artabanus.' Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, (July and November,) in the year B. C. 464. His first year would, therefore, embrace part of 464 and part of 463 B. C. Nisan (the first month) in his first year consequently, falls in B. C. 463. His seventh year would commence in B. C. 458, (not earlier than Ab, the fifth month,) and end B. C. 457. And, therefore, the first day of the first month, (Nisan) when Ezra left Babylon, was in the same year, B. C. 457."

"The commencement of the reign of Artaxerxes can be ascertained by another process.

"The battle of Arbela put an end to the Persian monarchy. This battle was preceded by an eclipse of the moon, which occurred September 20th, B. C. 331, eleven days previous to the battle. See Arrian's Life of Alexander, B. III., chap. 7; Quintus Curtius, B. IV. chap. 39; Plutarch's Life of Alexander, and Fugueson's Table of Eclipses, in his Astronomy. The Canon of Ptolemy furnishes a history of the kings of Persia, with the period of each reign. He omits those who did not hold the throne a full year, by reckoning the months of their reign partly to the preceding and partly to the succeeding monarch. Thus Xerxes II. and Sogdianus began to reign B. C. 224. The former reigned two months, and the latter seven. Neither are named by Ptolemy; still these nine months being applied to the reign of Artaxerxes Longimanus and Darius Nothus, no time is actually lost by his computation. Availing ourselves of the date of the battle of Arbela, which has been noticed, we can employ the Canon, and ascertain the era when Artaxerxes took the crown, by reckoning backward.

Darius Codomannus reigned 4 years to B. C. 331.

Artes,	do.	2	do.
Darius Ochus,	do.	21	do.
Artaxerxes Mnemon,	do.	46	do.
Darius Nothus,	do.	19	do.
Sogdianus,	do.	00	7 months.
Xerxes II.	do.	00	2 months.
Artaxerxes Longimanus,	do.	40	3 months.

133 00 years from B. C. 331,

to the beginning of the reign of Artaxerxes. If we add 133 to the year B. C. 331, we learn the result 464 B. C."

Thus we see that by two different methods, including both Astronomical and Historical proof, we arrive at the same result, viz, that Artaxerxes began his reign in the year B. C. 464, and, consequently, that his seventh year commenced in the year B. C. 458, and embraced a part of the following year. It follows, therefore, that Ezra left Babylon in the first month of B. C. 457, and the commandment went forth in the seventh month of the same year. From that point, 2300 years terminate in the seventh month, A. D. 1844. The next point to be considered is the date of the commencement of our Lord's public preaching. This is a point of great importance, as it marks distinctly the termination of the sixty-nine weeks and the beginning of the last week of the seventy. And if, after a careful examination, we find it to harmonize with B. C. 457, which has been ascertained to be the true starting point, it will serve to confirm that date, and make 'assurance doubly sure.'

In arriving at that date several steps are necessary. And first we will notice the fact that there was a difference of about six months between the ages of John the Baptist and our Lord. As proof of this, see Luke i. 24-37. In the next place let it be understood that John was a Levite, and of the order of the priesthood, Luke i. 5. According to the Law his ministry could not commence until he was thirty years of age: see Num. iv. 3, 23, 30, 35, 39, 43, 47; 1 Chron. xxiii. 3. As the birth of Jesus could not have been later in the year than December, the birth of John could not have been later than the preceding June. He was, therefore, thirty years old in the spring or in June, when he must have begun his ministry.

This was in the fifteenth year of Tiberius Caesar—not of his sole reign, but of his administration, reckoned from the time when he was associated with his uncle Augustus in the government. The following remarks on the subject are from Horne:—"We learn from the Roman historians that the reign of Tiberius had two commencements: the first, when he was admitted to a place in the empire, (but without the title of Emperor,) in August, of the year 764, from the foundation of the city of Rome, three years before the death of Augustus; and the second, when he began to reign alone after that Emperor's decease. It is from the first of these commencements that the fifteenth year, mentioned by St. Luke, is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word which properly marks the nature of the power exercised by Tiberius, namely, "In the fifteenth year *its hegemonias* [i.e. of the administration] of Tiberius Caesar," &c. Intro. B. I. p. 564.

Augustus died August 19th A. D. 14. And as Tiberius was united with him three years before, his administration must have commenced in August A. D. 11. From that point fourteen full years extend to August A. D. 25, when, of course, his fifteenth year began, which, reaching to August A. D. 26, would necessarily embrace that point of time at which John began his ministry. We come, then, to this result, that the ministry of John the Baptist began in the early part of A. D. 26.

Our Lord, being about six months younger than John, was thirty years of age in the autumn or in December following. About that time he was baptized; see Luke iii. 21-23. After his baptism he attended a passover feast at Jerusalem, see John

ii. 3, 23. This was in the Spring, and, as it was the first spring after his baptism, must certainly have been in A. D. 27. After this he came into the land of Judea with his disciples, where he tarried and baptized. At the same time John was baptizing in Enon, not being yet cast into prison; see John iii. 22-24. We may, therefore, rest assured that as late as the summer or autumn of A. D. 27, John's imprisonment had not taken place.

But Jesus did not commence the confirming of the covenant, by his public preaching and his public miracles, until after the imprisonment of John. Matt. iv. 12, 17, 'Now, when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.' Mark i. 14, 15, 'Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Acts x. 37, 'That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.' Thus Matthew, Mark, and Peter, all testify that the public proclamation of the gospel by our Lord, began soon after the imprisonment of John. As that must have occurred in the summer or autumn of A. D. 27, the public preaching of Christ, accompanied by the confirmatory proofs of miracles publicly wrought, by which he was fully manifested to Israel and proved to be the true Messiah, did not commence till the autumn of A. D. 27. And that, it is very evident, must have been the true date.

But will this harmonize with the date B. C. 457? Let us see. From one point to the other there must be 69 weeks, i.e. 483 years. Suppose, then, the period to have embraced the whole of B. C. 457, there would then be needed 26 full years to make it complete. It would then extend from the first day of B. C. 457 to the first day of A. D. 27. But, as we have clearly proved, the period began on the 10th day of the 7th month. A part of B. C. 457 is not, therefore, to be included in the reckoning, and this deficiency must be made up by the addition of a part of A. D. 27. We see, then, that these two dates agree, and the 69 weeks which commenced in the 7th month B. C. 457, terminated in the 7th month A. D. 27. Then Jesus began to 'confirm the covenant,' and on the 10th day of the first month of A. D. 31, he caused the sacrifice and oblation to cease, and four days after that he nailed the hand writing of ordinances to his cross.

The argument of Ferguson, that the death of our Lord must have occurred in A. D. 33, is not valid. It is based upon the assumption that the Rabbinical Jews are correct in their mode of reckoning the year. Were that true, the argument would be perfect and irrefutable. The crucifixion was evidently on Friday, the day before the sabbath. See John xix. 31; Matt. xv. 42. It was also on the day of the passover; John xviii. 28. Now, admitting the Rabbinical Jews to be correct, we find by astronomical calculation, that the passover full moon occurred on Friday, in the year 33, and not for several years before or after. But the Caraites accuse the others of corrupting the Law in this matter, in other words, of adopting the customs of the heathen in their mode of reckoning time. And on examination we find the charge to be just. The Law imperatively required the presentation of the first-fruits' sheaf, or handful, as a wave-offering, on the 16th day of the first month. But if the year be commenced, according to the Rabbinical Jews, with the new moon in March, it would be impossible to obey this requisition of the Law. For the grain would not be ripe in the first month. The Caraites, who adhere rigidly to the Law, usually commence the year one moon later than do the others; the one class regulating their year by the vernal equinox, after the manner of the Romans,—the other by the ripening of the barley harvest, according to the requirements of the Mosaic Law. The Caraites computation is consequently correct; and the argument of Ferguson, based upon the Rabbinical reckoning, falls to the ground. The death of our Lord was not, therefore, in A. D. 33.

But let us see if it was not in A. D. 31. In the first place let us understand and remember, that the passover was always either on the day in which the moon came to the full, or the day following. This would depend upon the point of commencement of the month. The Jews began their months with the first visible appearance of the new moon. When its change took place early in the morning it would be visible the same evening, and the first day of the month would be the day following. And as there are between fourteen and fifteen days from the change of the moon to the full, and the passover was always the fourteenth day of the month, it would, in this case, occur on the very day of the full moon. But when the moon changed at a later hour in the day, it could not be visible the same evening. In that case the first day of the month would be the second day after the moon's change, and, consequently, the fourteenth day of the month would be the day following the full. We find upon examination that this must have been the case with the Caraites first month, A. D. 31.

We find also, that in A. D. 33 the full moon was on the 3d day of April. From one full moon to another are about 29½ days. The Caraites passover in that year would be on the 3d day of May. As the lunar months fall behind the solar 11 days every year, so, in reckoning backward from A. D. 33 to A. D. 31, there must be an addition of 11 days to each year, making, for the two years 22 days. We see, then, that as in A. D. 33 the full moon was on the 3d of May, it must have occurred on the 25th of May in A. D. 31. The true passover day must therefore have been either the 25th or 26th of May in that year.

Again, in the Appendix to Townsend's arrangement of the New Testament will be found a very accurate table, exhibiting the time of the occurrence of the passover (according to the Rabbinical Jews,) during our Saviour's life. In that table it is placed for A. D. 31, Tuesday, April 25th. Assuming this as undoubtedly correct, we shall find that 29½ days, which make a lunar month, extend to Thursday, May 25th. And as there is a small excess over 29½ days in a lunar month, and also over 11 days to a year in the precession of the moon's changes, it came to the full in the latter part of the day. Consequently the passover was on the day following, which was Friday. We come, then, to this conclusion, that our Lord was crucified, on Friday, May 26th, A. D. 31.

(To be continued.)

#### LETTER FROM BRO. MATTHIAS.

Middletown, Pa., May 19, 1845.

Dear Bro. Snow:—I have been to the city of Philadelphia, and preached to the band, and had a good time, and they are doing well. I came to this place on Saturday, and preached three times on Sunday in the house of Bro. Walborn, and expect to again this evening. The Lord blessed the Word, and the brethren received it with favor, and none disputed, contradicted, or caviled, and I praise the Lord. I am quite disappointed in not finding the *Standard* here,—it comes but occasionally. This morning, however, I have seen the *Morning Watch*, which contains a great deal about the conferences,—resolutions, experiences, confessions, (properly *drawings back*,) all of which, under the circumstances, I exceedingly deprecate; for these conferences, creeds, and organizations, are of the evil one, and the real fruit of unbelief, and are really and truly calculated to shake the faith of God's children in their past experience; for they act upon the avowal that there is a contingency of from three to four years in the chronology. This once admitted, and God would not bless any period within this circle of chronology as the definite time; and certainly could not have blessed us in '43 and in the sounding of the midnight cry.

O! my Lord, have mercy upon thy little flock! How awful and shocking to bring up our speculations upon chronology, or our hypothesis in offset to the Spirit of God,—making the experience of ten thousand witnesses in '43 and the 10th day of the 7th month, (all professedly inspired by the Holy Ghost) all a delusion. And what ground for doubting this experience? Did we not take the very course to secure a Divine experience,



but I'm sick of the sea.' I want to get into port, my soul is sick, my ear is pained with every day's report of wrong, of outrage, of violence, and oppression, with which our sin-cursed world is filled, and in bitterness of soul the cry is extorted, 'Let thy kingdom come, and thy will be done.'

Come, Lord Jesus, quickly come,  
And take thy weary pilgrims home.

New York, June 1.

L. LEWIS.

#### LETTER FROM BRO HILL.

Dear Bro. Snow:—What is this church that is spoken of in Rev. iii. 14. by the name of the Laodicean, which is lukewarm, neither cold nor hot? I think it cannot refer to the nominal church, as some suppose,—for I think that to be dead and twice dead; (see Jude xii.) and the Laodicean Church is spoken of after the Philadelphia Church is formed, which I believe to be the Advent Church. Neither can I think it is the remainder of the Sardis Church. I think it may mean those who are professedly looking for the Lord. The Sardis Church represents the nominal church when the gospel was first preached of his coming and kingdom, corresponding with the angel in Rev. xiv. 6, 'flying in the midst of heaven, having the everlasting gospel to preach unto them on the earth.' This I believe to be the first angel or message: the second angel or message was to the Philadelphia Church; the third angel to the Laodicean Church. Is this church in being now? I think it is; for there is a great coldness in the bands: many are giving up their faith in the past, therefore cast away their confidence, and thus become blind and cannot see afar off. This is a lamentable thing, but too true. Is not this the state that some are to be in, in order to be lukewarm? I think they may be backslidden in heart. What is it to backslide? Is it not to give up the past, and say that the midnight cry has not been made? If there is danger of being in this state I pray the Lord all may see it, lest we be spued out of his mouth. Will not this correspond with the third angel in Rev. xiv. 9, 10, 'saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God?'

I believe that the work is done for the world: they have heard the gospel of the kingdom; the midnight cry has been made, and they have rejected it; therefore the work that is now to be done, is to be done among God's people. What is it to be increased in goods? (Rev. iii. 17.) Is it not the knowledge that some say that they have on the subject of the Lord's coming and kingdom, over the nominal church, and they need none of their light? What is it to be wretched, and miserable, and blind, and naked? Is it not to be in their present fallen condition? Does not this show that they have backslidden? This church is commanded to repent of their backsliding and be zealous: 'Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.' This shows to my mind that some of them may find favor with God. May the Lord deliver. I believe this to be addressed to the Laodicean Church, not to the world, as some suppose. I think there may be a work to do. May the Lord teach us to do his will, that we may be accepted of him when he comes. Brother, I think there may be light here, and as we are bound to let our light shine, if you think it worthy a place in your paper, use it to the glory of God. May the Lord help us to do all things to his glory; for if we continue faithful a little longer we shall see him in his glory. O blessed thought! May this be our prayer, come Lord Jesus and come quickly.

There are a few in this place who are holding on to the faith in the past, and are keeping their garments, and expecting soon to see the blessed master.

Yours, in the blessed hope of soon seeing our King,  
Worcester, June 1.

B. B. HILL.

Frost in the West.—The country around Alton, Ill., 15th ult. was visited by a frost, which extended to the surrounding counties. Castor beans were all cut off in addition to a large proportion of potatoes and corn. Some injury was done to the wheat crop.—N. Y. Sun.

## THE JUBILEE STANDARD.

'Lift up a Standard for the People.'

NEW YORK, THURSDAY, JUNE 5, 1845.

### PROPHETIC CHRONOLOGY.—CONTINUED.

The point that remains to be noticed in the chronology of the 70 weeks, is the commencement of Paul's ministry. His conversion, it is evident, took place soon after the martyrdom of Stephen, which, according to Townsend, was in A. D. 33 or 34. If it was in 34, it must have been the early part of the year. In Gal. i. 15-18 we learn that *three years* elapsed between the conversion of Paul and his first visit to Jerusalem. Turn to Acts ix. 26, where Luke gives the account of this, and we shall find the date to be A. D. 37. From A. D. 34 to A. D. 37, are three years. Again, in Gal. ii. 1, Paul tells us that *fourteen years* after that he went up to Jerusalem again. By referring to Acts xv. 2, we shall find the date of this second visit to be A. D. 51. And from A. D. 37 to A. D. 51 are fourteen years. The conclusion to which we arrive, therefore, is this, that Paul was converted and began his ministry in the autumn of A. D. 34. At that point this wonderful man, who had been a most bitter and unrelenting persecutor of the saints, became a chosen vessel of the Lord—the apostle to the Gentiles, of that faith which he once destroyed. Here the *last and special witness* of the resurrection of our blessed Lord, (see 1 Cor. xv. 8.) came upon the stand and gave his testimony, which, together with that of Christ and the other apostles, laid the *foundation of our faith and hope*. And *thus was the covenant confirmed*.

Thus, by clear and convincing proofs, entirely independent of each other, we have established the correctness of those several dates, viz. B. C. 457, for 'the going forth of the commandment,' A. D. 27, for the beginning of our Lord's public preaching, A. D. 34 for the crucifixion, and A. D. 34 for the commencement of the ministry of Paul. These proofs stand forth like so many independent witnesses in court, and, perfectly agreeing in their testimony, confirm us, so that a doubt is criminal, that we have the right chronology. The 70 weeks, therefore, began on the 10th day of the 7th month B. C. 457. From that point, 69 weeks, or 483 years, ended in the 7th month A. D. 27, when Jesus began the proclamation of the gospel of the kingdom of God, saying, 'THE TIME IS FULFILLED.' Then 3½ years after that, on the 10th day of the first month A. D. 34, he rode into Jerusalem as King, and caused the temple worship, or 'sacrifice and oblation,' to cease. From that point 3½ years, the last half of the week, extended to the 10th day of the 7th month A. D. 34, when of course the 70 weeks ended. Thus 490 years of the 2300 were fulfilled, and 1810 remained to be fulfilled. Where would they end? On the *tenth day of the seventh month*, A. D. 1844.

Yes, glory be to God in the highest! the 'appointed time is accomplished,' the iniquity of Zion is pardoned; the sanctuary is justified. Now is fulfilled Jer. iii. 15-17. We remember no more the ark of the covenant, it comes not into our mind or upon our heart, for the covenant with *all the people* is broken—the gospel of salvation by faith in Christ is closed—the door is shut. At this time we 'call Jerusalem the throne of the Lord,' for Jesus our Lord is seated there, and Jesus is King. On the tenth day of the seventh month, which was the 23d day of last October, 'One like the sons of men came with the clouds of heaven, and came to the Ancient of Days; and there was given him dominion and glory and a kingdom.' The Nobleman has received the kingdom preparatory to his return, and he who will not hail him King is a traitor. Others may say 'We have no king but Caesar,' but as for us we say, *we have no king but Jesus*. We acknowledge no other rightful ruler on earth. 'The kingdoms of

this world are become [the rightful possession] the kingdoms of our Lord and his Christ, and he shall reign forever and ever.

We have proved that the atonement was made for the 'holy sanctuary,' which, in the antitype, is Zion, on the 10th day of the 7th month. On the same day was finished the sounding of the trump of Jubilee; see Lev. xxv. 9. God has joined together the atonement and Jubilee trumpet, and let not man put them asunder. It follows then, that we are in the year of Jubilee, and before its close we 'shall return every man to his possession.'

Does any lingering doubt remain, of the chronology? If so, dear brother or sister, let me refer you to Hab. ii.: 'Write the vision and MAKE IT PLAIN on tables.' Has not that command been obeyed? If any say no, let such an one obey it now and make the vision plain, that he may run that readeth it. But that cannot be done, no man will undertake it, and they who are holding fast 'the profession of their faith' have no wish to do so, for they confidently believe it has been done already. But was not 'the vision' a chronological one? Certainly. And could it be made plain on chronological tables, or charts, without the right dates? Nay, verily. Then the question resolves itself into this form:—The Lord has commanded that the vision be made plain on tables or charts: this could not be done without the right dates:—but He commands nothing that cannot be done: therefore the watchman had the right dates, and those who have cast away their confidence in those dates are charging God with requiring impossibilities.

(To be continued.)

### MYSTICISM.

There was never before a time when there was so great a necessity that we should contend earnestly for the faith which was once delivered to the saints as now. The end and object of that faith is the coming of Jesus Christ and the resurrection. This glorious, crowning consummation of our faith and hope, it is very evident, is just upon us. But while we have been waiting for the revelation of the blessed Saviour there has arisen among us a class of persons who say he has already come, and is about to be revealed from heaven. But how has he come? They tell us he has come spiritually. And where is the heaven from which he is about to be revealed? They tell us it is in the persons of his people. They also teach that this is the *secret place* of the tabernacle of the Most High. Of course then, he must be now in the *secret chambers*. But my Lord and Master has commanded me, 'If they shall say unto you, Behold, he is in the *SECRET CHAMBERS*, BELIEVE IT NOT.' Therefore I do not believe any such teachings. They take away my Lord and I know not where they lay him. Certain I am that I have not yet seen him. But not having seen him I love him; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory. But I expect soon to see him face to face. Yes soon mine eyes shall behold the King in his beauty. Behold! he cometh with clouds, and every eye shall see him. I shall see him for myself and not another.

But it is said by those who advocate the mystical view of our Lord's coming, that those who have their spiritual eyes open can see him now: and if any one does not acknowledge the truth of their doctrine, it is because of their darkness or blindness. But, I ask, are none to see Jesus at his coming but the spiritual? Let us see what Jesus himself says on this point: 'And then shall appear the Sign of the Son of man in heaven: and then shall ALL THE TRIBES OF THE EARTH MOURN: and THEY SHALL SEE THE SON OF MAN COMING IN THE CLOUDS OF HEAVEN WITH POWER AND GREAT GLORY.' Again John says, 'Behold he cometh with clouds and EVERY EYE SHALL SEE HIM, and THEY ALSO WHICH PIERCED HIM, and all kindreds of the earth shall WAIL because of him.' From these, and similar passages, we learn that at the coming of

Christ all are to see him. All have not seen him yet: therefore he has not yet come. The answer to this will perhaps be, that Christ will soon be manifested so that all will see him in his saints. But he says 'they shall see the Son of man COMING.' Again the resurrection is to take place 'at his coming,' not after it: 1 Cor. xv. 23. As that glorious event has not taken place, we know that Christ has not come.

When our Lord was crucified his body was laid in the tomb, and on the third day that same body came out of the tomb, and the disciples were bidden by angels to 'come and see the place where the Lord lay.' His resurrection was not *mystical*. No, praise the Lord, it was a *literal reality*. And when his disciples were terrified, and supposed they had seen a spirit, he said to them, 'Handle me and see, that it is I MYSELF. A spirit hath not FLESH AND BONES as ye see me have.' He also ate before them 'of a broiled fish and of a honeycomb.' This *same Jesus*, who had been put to death, was now alive again, and alive to die no more. 'Death hath NO MORE dominion over him.' The *same Jesus* who had been subject to the power of death was now forever delivered from that power. And his resurrection was the sacrifice and first-fruits of the resurrection of his people: 1 Cor. xv. 20, 23. The first-fruits, and the harvest, must be of the same character. Therefore our blessed Lord was raised with an immortal, indestructible, *material* body,—a body that was composed of 'flesh and bones,' could be seen and felt, and could eat and drink. 'But,' says one, 'it must have been a spiritual body, for "flesh and blood shall not inherit the kingdom of God." ' I admit it;—and so will the bodies of all his people be spiritual. 'It is sown a natural body, it is raised a spiritual body.' How then can those mystics be preaching the truth, who say they are already inheriting the kingdom of God? Are they not flesh and blood? Or have they been etherialized? But there is nothing in reason or the Word of God to show that a *spiritual* body is not *material*. Neither have we the least particle of evidence of the existence of any being that is not material. The body of Jesus before his resurrection was gross and corruptible. It was subject to pain and weariness. He was made lower than the 'angels for the suffering of death.' But he arose from the dead with the same body as to its identity, but changed as to its condition and powers. Peter tells us he was 'put to death in the flesh, but quickened [made alive] in [or by] the Spirit.' Paul says, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body, by his Spirit that dwelleth in you.' It was by the life-giving Spirit of God that Jesus our head was raised from the grave. So by the same Spirit will all the members of his mystical body be raised. And let it not be forgotten that the resurrection of our Lord is made, in the gospel, the foundation of our faith and hope. But why so? What necessity could there have been for the quickening into life again of the body of Christ, if he has no literal body now? And why does Paul tell us that 'if Christ be not risen, your faith is vain?' Certainly it is not in the power of man to assign any valid reason why God should have raised Christ from the dead if that same body which was raised was not to continue in being and to come again to the earth. And, blessed be the name of God, he will come again. Soon the opening heavens will disclose to view his glory and beauty. Let no man deceive you, beloved. 'If they shall say he is in the secret chambers, BELIEVE IT NOT.'

They quote Isaiah viii. 21, as applying to us, because we are looking for our Lord from above—looking 'upwards.' Well, it is enough for me, that my adored Master has said, 'When these things begin to come to pass THEN LOOK UP.' Yes, 'THIS SAME JESUS,' who was crucified, rose again from the dead—appeared to his disciples—conversed with them—gave them visible and tangible proofs of the reality and materiality of his person—led them out to Bethany—and ascended personally and visibly into heaven. And the angel's testified to the glorious truth, that 'THIS SAME JESUS, who is taken up FROM you into heaven, shall SO come, in LIKE MANNER.' Let us believe it.

The Day Star has come to hand. A mistake at the P. O.



The three periods are so connected, that if the commencement or termination of one can be ascertained, all the others are by it established.

'And arms [military force] shall stand on his [Imperial Rome] part, and they [arms] shall pollute the sanctuary of strength [church of God,] and shall take away the daily [continual] abomination [Pagan worship], and they [arms] shall place [set up, in the place of the daily abomination] the abomination that maketh desolate,' [of desolation, Matt. xxiv. 15,] Dan. xi. 30.

Beyond any question 'the abomination of desolation,' signifies the Papal Church, clothed with times and laws, or power to make desolate; and those abominations and desolations are vividly set forth in Dan. xi. 32-39.

But a prophetic period commences here and extends to the resurrection: 'And from the time that the daily abomination shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thy way till the end: for thou shalt rest, and stand in thy lot at the end of the [1335] days,' Dan. xii. 11-13.

It cannot be questioned, without wresting the Scriptures, but that the daily, or continual, abomination has reference to the continued false system of worship in the pagan world, during the time of Babylon, Persia, Greece, and Rome, until it was taken out of the way after Rome was divided, with the express object in view to set up in its place the Catholic church, that the civil and military power might be no longer under the control of the Pagan church. Paul referred to this hindering character, and declared that it would hinder the setting up of the mystery of iniquity until he shall be taken out of the way. We will now notice when this daily was taken away, and the abomination of desolation set up. The 'arms,' which took away the daily, must certainly refer to military force; and the Papal church never gained a supremacy in Rome until military power took part with the Roman government to put down all opposing systems of religion and place the Catholic.

The history of the great military movement from the East and West of Rome, from A.D. 508 to 510, fully answers to this prophecy, and gives us the date for the 1335 days. Vahan, the Roman general, and Clovis, the French general, engaged in war in 508 for the express purpose to take away the opposing system of religion in Rome and to place the Catholic; and they succeeded in that work in 510, and the head of the Catholic church created Clovis Consul of Rome. Clovis returned to France and died in 511. The 1290 years from A.D. 510 would end in 1800, and the 1336 years would extend to A.D. 1845. But, although the Catholic church gained its place to control the affairs of the Roman government in 510, the 'times and laws' were not given into his hand until 30 years later, when three of the first ten kingdoms, into which Rome was divided, were subdued by this Papal church, through the medium of the armies which it influenced the civil power to send forth.

Where did the 1260 years begin? It must have been precisely 30 years after the 1290 began, because they both end at the same time. Three kingdoms were also to be plucked up before him, or to be subdued by him. The Vandals were the second in 534. The third was the Ostrogoths, which was completed in A.D. 540. They had to be plucked up by the roots, before the decree of Justinian in favor of the Roman church could take effect; for the Ostrogoths were Arians, and bitter enemies of the Pope and the Catholic Church. The testimony of Gibbon on the date of this transaction is decisive, that it was completed in 540. 'Tis true, the Ostrogoths raised the siege of Rome in 538, but they, as a nation, were not conquered till 540. See Gibbon, vol. 3, p. 90, and index to vol. 3. While the Roman general was waging war against the Ostrogoths, commissioners arrived from the Emperor with a treaty of peace, but the general proved traitor to his sovereign by disregarding the treaty, and negotiated with the Ostrogoths to become their king, on which terms the Ostrogoths offered their arms, their treasures, and the fortifications of Ravenna, if Belisarius would disclaim the au-

thority of a master, accept the choice of the Goths, and assume, as he had deserved, the kingdom of Italy. On the day appointed, the gates were opened to the fancied king of Italy. This was in Dec. 539. But this traitorous act was not the subversion of the Goths, as a nation, by the Roman government, until said government shall decide upon that treasonable act as its own; for should the Roman government decide against said invasion as a violation of their treaty of peace, and decide that the treaty should take effect with the Goths, then the subjugation of the Goths by Belisarius would have been of no effect, and their government would continue as before. All must depend, therefore, upon the decision of the Roman government in the case, and when that decision was given, the fate of the Ostrogoth kingdom was sealed, and the 1260 begin. In the spring of 540 Belisarius arrived at Constantinople, before the Emperor, leading Victorius with the noblest of the Gothic youth into captivity. How soon after their arrival the decision of the Roman government was given I cannot decide. The 1260 years began in the spring or soon after of A.D. 540 and would consequently end in the same time of the year of 1800.

Where did the 1260 years end—consequently ended the 1290, and 'the time of the end' begin? In Feb. 1798 the French entered Rome as conquerors; which was the 15th abolition of the Papal government. But the 1260 years cannot be said to end at either, and it must be plucked up by the roots in the same manner as were the Ostrogoths, when it came into existence. The war was waged, and the Papists overcome in 1798, negotiations between the chief Magistrate of France and the Pope were concluded in July 1800, and the present papal government was established in the place of that which was founded on the decree of Justinian. The chronology is as follows:—in March, 1799 the Pope, Pius VI., was seized and carried into France. He was the embodiment of the Man of Sin, the concentration of the Papal church and state. In August he died. Oct. 16th Napoleon arrived from Syria and Egypt, and entered Paris. December 26th Napoleon was created first Consul, or Chief Magistrate of France. March 13th 1800, Pius VII. was elected Pope,—a virtual acknowledgment of the continuation of the Papal church and Kingdom, except in captivity, or 'or held in duress vile.' June 14th Napoleon began negotiations with the Pope for the settlement of the Papal church and state. July 22d the negotiations were so far concluded that the Pope entered the Vatican and performed worship. July 25th, the Pope restored to a kingdom, the same to all intents as exists at the present time, and the old government came to an end at that time, which was in July 1800, and of course terminated the 1260 years from the summer of 540, and also terminated the 1290 years since the Papal church was set up in the place of the daily, and also in July, 1800, the time of the end began, and 45 years from that date, and the resurrection will take place, and Daniel, with all the wise and righteous, will stand in their lot; which bring the 1335 years to July, 1845.

We are now in the time of trial, Dan. xii., and those who endure and hold fast their confidence, will understand the 1335 days, to them the promise applies, and when the end of these days shall come, the holy people, (wise) will have lost their power to prevail with God *and with men*.

O let us be faithful till He comes, and then we shall hail the gl'ous day.

New York, June 9.

#### LETTER FROM BRO. BATES.

Dear Bro. Sagar:—I rejoice to learn by your last paper that the 'flock of slaughter' in your city and Philadelphia, are still encouraged to hold on. I have thought sometimes, during this storm, (which commenced at Albany about the last of April, and continued through the last month to sweep through our largest cities,) that it would wash some from the rock; but, bless the Lord, the storm is now subsiding, and still we have provisions enough to stand another just such a shock. Yes, the Lord be praised, our meat comes to us in season, and I know it will never fail while we continue to stand on this rock.

H. H. GAGE.

I see by the *Herald* we have lost one, (viz. Bro. Curry.) I hope if he replies to Brother Matthias's article in the *Standard*, that he will try to state, or show us our whereabouts on the sea of prophecy, for he confessed to the conference that he had thoroughly examined the subject about the door being shut, &c.

Our Bro. Litch says he thinks we ran off the track last fall, —and I should think the conference concurred in his opinion, as they leave out of their creed the fall of Babylon, and a cry at midnight. Bro. L. does not inform us how nor when they got on to the track again, unless it was at the Albany conference: see his unanimous preamble and resolution adopted at the Philadelphia conference, 16th May last, he says, 'we will endeavor, by the grace of God, to give them, [the Albany conference] our support and co-operation.' Well, this looks like getting under way again, so then, if we have run off the track, we must, to carry out the figure, have been lying idle from some time last fall, till about the 28th of last April, say about eight months. I can find no such prophecy to be fulfilled, neither in manner nor time; but 'you say your work is done,' yes, and we don't believe that our divine Lord will require us to begin now nor any other time to do it over again for the world. But to comfort, encourage, and strengthen God's children in this little while, we have as much as we can do. I believe, Bro. S., that if we had continued in our holy work, of the 7th month, until the present time, instead of leaving a great part of them and running after the scoffers of our hope, we should have been the instrument of saving ten where we now have the least hope of saving one by the course of brethren that we confide in to pilot us around this Maelstrom of unbelief. Well, brethren, if you have got fairly on the track again, don't go round the switch to look into Babylon, for I tell you she has fallen to rise no more. And that cry at midnight, which follows her fall is forever finished. Its all-absorbing and thrilling sound has passed away forever, and now for the coming of our glorious king, in all the majesty and splendor of the third heavens. If we had been thrown off the track, God would have raised another army to have carried forward his work, for his word is spoken, 'it shall not return unto me void, but it shall accomplish that whereunto I sent it,' Isa. lv. 11. Now I cannot believe we have been off the track, if we have we should have learnt nothing. The conference tell us we may believe that our Lord is near, even at the door. So we have preached these five years. If knowledge is to increase, and the path of the just shine more and more unto the perfect day, shall we not learn more about this? Yes, dear brethren, we tell you again, that we have learnt more. The parable of the ten virgins shows us clearly that there is a division in the Advent ranks, and that while the foolish went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Now this looks like knowledge increasing inside and not outside of the door. Good Lord save us from falling.

The division here and at New Bedford (one mile from this,) has already taken place. We have united with our New Bedford brethren, and hold our meetings together on Sunday, and commenced yesterday in a private school-room, there being from 25 to 30 of us, and then we meet on one side of the river or the other five nights of the week, and we can say of a truth that God is with us, and here we feel determined to stand on this rock.

Yours, looking for the Lord this wheat harvest,

New Bedford, June 2.

JOSEPH BATES.

"And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." Ezek. xii 21-23.

"But and if that evil servant shall say in his heart, My Lord delayeth his coming: and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in

an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 48-51.

From the Morning Watch.

### WANT OF CANDOR.

We have noticed in certain papers, several quotations from the writings of our brethren, on the subject of definite time, which were written in 1843 and 1844. The quotations have been made with the design of proving, that their position now, is inconsistent with that which they held previous to October 22d, 1844. There is a kind of inconsistency which is morally right —another, which is questionable. For instance, a man who is converted from a belief in some error, must certainly hold views which are not consistent with that error. But if he continues in it—or, in other words, is not converted from it, he may live and die a consistent man. He who goes down to the grave with a lie in his right hand, preserves his consistency by stoutly adhering to a falsehood. On the contrary, if he had abandoned that lie, and embraced the truth, he might be charged with holding views inconsistent with those he once professed. When Paul was converted to Christianity, his new position was inconsistent with his old one, when he was zealous for 'the traditions of the fathers.' He does not seem to have been ashamed of his inconsistency at all, for he frequently alludes to both his former and latter positions as entirely different. In one sense of the term, Martin Luther acted inconsistently. Once a bigotted devotee of the Papal creed, he afterwards opposed it to his utmost. His antagonist Tetzel never receded from his first position—he was a ferocious bigot to Papacy from the time he began to act on the stage of life down to the very period when he died in despair. He was consistent.

Now, the great point is, not simply to be consistent with this or that opinion, which we may have held at any former period, but to exert ourselves to the utmost, that we may be consistent with truth. We never can succeed in this, if we fancy we are infallible, and therefore blindly persist in holding every thing as true, which we may have at any period embraced or defended. Men who pursue this course cannot be morally honest. It ought to be remembered (and it will be by all candid men,) that the position that our Lord would come in 1843 or 1844, has been shown to be erroneous by time, or rather, by that God who governs the flight of time, who measures out the seasons on the earth. Now, in view of this fact, are we to be called on to persist we were right in taking that position? We may contend that we were honest—that we had no design to deceive ourselves or others; and mankind may admit this, but they certainly will never admit that Christ came to judge the world in righteousness in 1843, 1844, or even at the supposed time of the Passover, in 1845. All experience shows, that an error, unless we honestly abandon it, as soon as we detect its character, always leads to another. Hence the idea, that there was an invisible coming of the Savior at that period when those (who now say this is a fact) taught that he must come visibly and personally, and in no other way. Nay, some of them not only referred to the Word of God to establish this personal coming, but assured their hearers that the Lord had, by his Spirit, revealed the fact to them; or, in their own phraseology, had sealed it on their souls. There really seems to be something like inconsistency in these two predictions. We could make quotations in abundance, to show the inconsistency, but we forbear, because we have wished, spite of all denunciations, to be patient with those who err—to hope for the best in their cases, and to look to God that he would not suffer them to preserve a consistency by persisting in a mistake, or adding one error to another. We have known very serious results to grow out of such a course of action—such as a sad deficiency in that virtue, commonly called 'moral honesty'—a loss of the confidence of men of integrity—a loss of self-respect—and, what is most of all, a loss of the Divine favor.

Fires are raging in the woods in New Jersey, 6 or 7 miles beyond Mount Holly.



spoke a vain or unmeaning word, said to them, 'how can ye escape the damnation of hell?'

Before the passing by of the great 7th month movement, I only recognized a few hypocrites among professed Adventists: but, after Bro. Hale published his views, proving from the sure word of prophecy and sound reasoning, that the Bridegroom came on the 10th day of the 7th month, and they that were ready went in, &c., and the door was shut, and a few of God's messengers began to proclaim these truths through the land—then appeared a spirit of opposition and division among Adventists, peculiar to the fulfillment of no other prophecy than that of the parable of the ten virgins. Some said that if the door was shut they were shut out, and the actions of others, seemed to imply as much; while some apparently perfectly honest in their views, could not, for a time, understand the fulfilment of the figure. But if there are any that came up to the 10th day of the 7th month that are now without hope, my advice to such is, that they get into the crucible, while Jesus sits as a refiner and purifier of silver. It may be that he will purify them.

But oh my brethren and sisters, let us all beware of the leaven of the Pharises, and if we have a particle of this leaven in our hearts it will be wisdom in us to ask our King—the Great Refiner—to purge it out before Zion travaileth, as at that time—in addition to the door of faith—the door of mercy will, probably, be shut.

Your brother, in perfect hope of speedy deliverance,  
New York, June 10.

ELI CURTIS.

#### LETTER FROM SISTER MUSSEY.

Dear Bro. Snow:—The *Jubilee Standard* is a welcome messenger to our humble dwelling. If ever the 'poor of the flock' needed comforting and strengthening it is now, and my soul is comforted weekly by the perusal of your little sheet: those dear brethren and sisters that have been cast out and smitten, speak the language of my heart. Among the number that are cast out I count myself: and what says the Word on this point? Isaiah lxvi. 5, 'Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy and they shall be ashamed.' This little company of outcasts have got the name of running off the Word, but here is Bible, and this we will claim as ours: and I do believe unwaveringly that when Jesus appears, and the sleeping saints come forth, our hearts will rejoice and our bones will flourish like an herb, and the hand of the Lord shall be known towards his servants and his indignation towards his enemies: for behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord will be many. Is the fire already kindled never more to be quenched until this wilderness becomes like the garden of Eden? Was there ever such destruction by fire since the burning up of Sodom, as there has been since the Passover? Let those who read of the destruction judge for themselves. O that the Lord would rend the heavens and come down, that the mountains might flow down at his presence; as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence; for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him; Isa. lxiv.

And while some are getting weary of waiting, and are beginning to turn round and labor for the world that God has rejected, it nerves me up to speed my way to Canaan, and to cry the louder, Come Lord Jesus, come quickly, and avenge me of mine adversaries. 'And will not God avenge his own elect, who cry day and night; I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?' A little longer, and those who have it will be crying day and night, Avenge me of my adversaries. And will

they be praying for their salvation at the same time? Let all who love their God and their Bible judge for themselves?

The hour of temptation is upon us, the fiery trial has come, the time when the third-part is being drawn through the fire as in Zech. xiii., and Mal. iii., 'He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. I do believe that the little remnant, that is escaping, is now going through this process, and will soon come out of the crucible as gold seven times tried. Oh for grace to endure; let us not try to jump out nor draw back, neither give up our blessed experience in the past, but hold that fast, and take heed to the things we have heard, and hold fast the beginning of our confidence steadfast unto the end, and not fall through unbelief, for he is faithful that hath promised. Yes Jesus is coming speedily and will give us a crown of glory, then we shall have victory forever. O glory to God for the prospect. I feel like enduring.

When I enlisted in this blessed cause I enlisted during the war. And shall one, two, or three disappointments cause me to falter now, just in sight of the promised inheritance? And shall I begin to doubt whether God has led me here or merely human influence, or a wicked Spirit? No, never! not for a moment will I doubt that God has led me by his own right hand. For my Bible is my chart; our disappointments are all marked in God's Word, by which we know we are in the right road to Canaan, and if we follow on a little way the chariots of fire will take us up to glory, as they did Elijah. That good old man was called to go to three different points, or places, and I doubt not but he expected to be translated at every place, and if so he was disappointed three times as well as we, and did he go back and confess he was in an error? He went forward; and a little way after passing Jordan he was taken up. I fully believe we are now where Elijah and Elisha went after passing the Jordan, and if we watch we shall soon see the King in his beauty with all his holy angels with him, then shall we say, Lo this is our God, we have waited for him, he has come to save us.

At the passing of 1843 the cry was in the churches, 'come back and confess you were wrong.' But little did I think the time would come when 'Advent brethren' would cry out 'come back and confess your errors.' But to such a period we have arrived since the seventh month. Many are falling through unbelief, and they think those that are holding on to God and his Word have run too fast, have got off his word, and of course will fall unless they come back and confess. I for one dare not draw back. 'Perdition lies temptingly there.' But if I injure any one I am willing to beg pardon and confess. As I go I am making my way from Sodom, and the command is, 'escape for thy life: tarry not in all the plain: look not behind you, REMEMBER LOT'S WIFE.' It is evident God's people are as separate from the world now as Lot was after leaving Sodom. Never was I stronger than now that Christ has asked for and received the kingdom,—that he is now King of kings and Lord of lords,—that the time of trouble has commenced, and *this Jubilee year* every one will be delivered, whose names are written in the book of life. I stand as unmoved in this faith, as a rock in the midst of the ocean, though the winds blow and the waves run high, yet amidst all this truth will stand, and a voice says be still, and know that I am God. Our lamp gives such a glorious light here, I often think of what Bro. Miller expressed in one of his letters. Hear the veteran of the cross: 'We are right in time, and the events we have looked for will come on us in regular order suddenly. Next thing is the heavy judgments of God and the foolish virgins knocking, then Jesus in all his glory; I do now think I see our whereabouts. If we get through these breakers ahead, the port is in sight; God will now be our pilot,—be of good courage, faithful to obey, and we are soon in harbor and at home.' Amen, hallelujah! I believe it.

Your sister, expecting the gates will soon be opened, and the righteous nation, which keepeth the law, will enter, both dead and living; glory, hallelujah to Jesus to Jesus our King!

Whitefield, N. H., June 2.

ABIGAIL MUSSEY.

2d. The Scripture which describes his receiving the kingdom, is in Dan. vii. 13, 14, 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, [not all the way to earth,] and came to the Ancient of Days, [the Father,] and they brought him near before him; and there was given him [after he asked, Ps. ii. 7-9,] dominion, and glory, and a kingdom;' now add Rev. v. 7, 'He came and took the Book [of life] out of the right hand of him that sat on the throne.' The sight of Christ arising from the work of the atonement in the holy of holies, then passing to the Father, and there asking and receiving the dominion, and glory, and kingdom, and Book, are now described.

3d. Having become King, John sees him sit on the cloud a while before the harvest of either the righteous or wicked: Rev. xiv. 14, &c., 'I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle,' &c. Here is brought to view a space of time that Christ is on the cloud, after becoming King, until the harvest of the world. Not all the wisdom of earth can overthrow this harmony of God's Word. About one day after the 10th of the 7th month passed, while sitting in the House of Prayer, in Albany, I opened my Bible and my eye caught the scripture last quoted, and the interpretation now given to it then forced itself upon my mind, and I dare not doubt that the Spirit of God was my instructor. I arose and read and explained the same to the congregation, and it was well received by the devoted band. That same night Bro. Barry came from Boston, and sent for me to inform me that he had light; I called on him and he showed me that scripture, and I told him that I had explained it the same that day in the House of Prayer. That interpretation did not come from deluded ones away down in the State of Maine, as Bro. Himes asserts, but we received it as we were led in God's Word by the teachings of the Spirit of God.

4th. When that Book is completely opened, or the decision made, the people of God 'shall be delivered, every one that shall be found written in the Book,' Dan. xii. 1. This deliverance is brought to view in Matt. xxiv. 30, and Luke xix. 15-27, as well as the time of trouble, out of which the righteous will be delivered; 'He shall return, having received the kingdom, and destroy those citizens who would not have him reign over them;' 'the powers of heaven shall be shaken.' [Rev. vi. 14, the heavens departed as a scroll,] and then [the heavens being rolled out of the way,] shall appear [or be seen,] the sign of the Son of man [the holy Jerusalem enveloped in clouds of light and glory] in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory, [they will not see him personally, but coming in the clouds: for, (1 John, iii. 2,) we shall not see him until we are like him,] and he shall send his angels with a great sound of a trumpet, [the Lord God shall blow the trumpet, or utter his voice, Zech. ix. 14; Joel ii. 16; Jer. xxv. 30; 1 Thes. iv. 16; John v. 25-29; Heb. xii. 27,] and they shall assemble his elect from the four winds, 'to meet him in the air.'

We have before us the entire coming of Christ to the time that all on earth see his appearing as the brightness of heaven, and gathering the elect.

5th. Let us look at that joyful assembly approached to the holy Jerusalem, and hear the welcome of their already glorified King, dwelling in Jerusalem, 'Well done, good and faithful servants, enter into the joy of your Lord;' 'Come, ye blessed of my Father, inherit the kingdom prepared for you.' Yes, the Book has been opened and they are delivered, and they are 'accounted worthy to stand before the Son of man.' The next sight that John had was in Revelation, verses 8th, 9th, and 10th, all the redeemed, around the throne, singing, 'thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: for we shall reign on the earth.' Same scene in Rev. vii. 7-17, which is the antitype of the feast of tabernacles, Lev. xxiii. In the type there was a space after the atonement was made, and the trumpet of the Jubilee, blown by the people, before all Israel were assembled at Jerusalem, and when they were assembled they

took palms in their hands, &c., and rejoiced before the Lord; so in the antitype, 'a little while' after the atonement and trumpet are completed, all Israel, 'a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms [of victory,] in their hands: they came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.'

[To be continued.]

For the Jubilee Standard.

### PRESENT TRUTH.

Dear Bro. Snow:—The following chronology will enable every person to discern at a glance, when 'the times and laws' of the 1260 years were superseded by the (Napoleon code):

- A. D. 1776. Pius VI. became Pope.
- 1796. The French overran and plundered Italy.
- 1798. The French suppressed or smothered the Papal Government, which was the fifteenth time it was abolished within the 1260 years.
- The Pope was compelled to quit Rome, Feb. 26.
- In July, the French army landed in Egypt.
- 1799. In Feb. the French army departed for Syria.
- March 27. Pope Pius VI. seized and carried a prisoner to France.
- August. Napoleon retreated from Syria, and arrived in Egypt.
- Aug. 22. Napoleon received intelligence of his victories in Italy being lost, and he exclaimed, 'heavens! my presentiment is verified; the fools have lost Italy. All the fruits of our victories are gone. I must leave Egypt.' He left on the 22d for the express purpose to place himself at the head of the French government, and to effectually abolish the Papal government.
- Aug. 29. Pope Pius VI. died.
- Oct. 16. Napoleon arrived at Paris.
- Dec. 25 or 26. Napoleon proclaimed First Consul of France.
- 1800. March 13. Pius VII. elected Pope.
- May. Napoleon with 40,000 men departed for the conquest of Italy: Italy being possessed by a Catholic army of 130,000 Austrians, in behalf of the Pope.
- June 2. The French entered Italy on the rear of the Austrians.
- June 9. The French gained a victory.
- June 14. Both armies were arranged for battle on the plains of Marengo. Both armies were in high spirits and determined to fight. The immediate stake was the possession of Italy. The French were completely victorious. The victory of Marengo led to the possession of all Italy. From that field Napoleon despatched the Bishop of Vercelli to enter into negotiations for the re-establishment or re-organization of the Catholic religion, &c. at Rome.
- July 2. Public celebration in Paris after the arrival of Napoleon.
- July 9. Public celebration in Rome on the arrival of the Pope.
- July 15. Armistice between the French and Austrians. The Austrians relinquished all Italy.
- July 22. The Pope entered the Vatican at Rome, and resumed the Catholic worship.
- July 26. The Pope restored to his kingdom; but not under the Justinian Code of 'times and laws.' Hence the 1260 years of the Papal Government cannot be presumed to pass this point. This was a great support to the rising power of Napoleon, namely, 'the restoration of the Pope to his temporal dominions after the battle of Marengo.'



1801. July 15. Concordat completed between Napoleon and the Pope for the re-establishment of the Catholic religion in France.

1802. April 8. Passed into a law by the French Government. This Concordat had nothing to do with the restoration of the Pope to the Catholic Church and kingdom at Rome.

New York, June 26.

H. H. GROSS.

P.S. The 1290 and the 1260 end alike, and hence the 1335 days must be expected to end in July, 1845, THIS YEAR!—'Blessed is he that waiteth [continueth holding fast his confidence] and cometh [patiently endures in the faith] to the 1335 days.' They will exclaim in rapturous joy at Christ's appearing, 'Lo this is our God, WE HAVE WAITED FOR HIM, and he will come to save us!'

H. H. G.

For the Jubilee Standard.

**Beloved Brother in Christ Jesus:**—On the receipt of your last paper my heart truly responded to your appeal, and I hasten to send the enclosed mite. I cannot for a moment suppose that the little scattered flock, will afford to do without its delightful medium of communication until Jesus comes. I have often thought, while perusing its soul-cheering testimony of the beloved children of God, how priceless was such a privilege, and it seemed like a weekly assembling of our spirits together and exhorting one another, and so much the more, now we not only believe, but SEE the day approaching. No, dear brother, the standard of God's truth must still 'bear aloft,' and I pray that his Spirit may enter into many Aarons and Hurs, to rally around it, and hold up your hands while you fearlessly fulfil and teach all the commands and words of Jesus. There is a little remnant here, who still press forward in the faith of a coming Saviour. The Lord has of late manifested his love to us in a peculiar manner, and we feel no inclination to doubt his leading, or rebel against his will. We believe in a present God,\* and in his immediate power, and are hourly EXPECTING deliverance. Although with you and our scattered brethren, our faith has been tried with severe disappointments, yet we are not discouraged, but are determined, in the strength of Elijah's God, to persevere and endure even unto the end. This is the condition of our warfare, and shall be shrink from it? Truly we see that many are fainting by the way, and that living faith, and the light of the Spirit, are failing from among the children of men, yet this should only incite us to increased watchfulness and zeal, and confirm the present, as the time 'when the Son of Man cometh.'

How should the fearful examples of unbelief, in many of the once-beloved among us, warn us to let him that thinketh he standeth take heed lest he fall, and lest the light of the Holy Ghost, which now illuminates our path, should be grieved to depart from us, and our light also become eternal darkness. Oh, brother, we will cling to the Word; yes, every word which God hath spoken, and we will listen to the voice of the Comforter, and trust in God for the results.

In the retrospect of our path since '43 we perceive the strange power of God. We realize that the bringing out such a despised, trusting handful from the midst of this last corrupt generation, is a work of his especial care and design, and we see that the road to translation is not the wide and common way of his Providence. Much of our course is beyond precedent, and we tremble and hang upon his naked hand at every step. We have confidence in our Father's purpose, and hence that he will chasten and lead us just right. Having this blessed assurance we leave ALL behind, we lose sight of self and things of time, and yield ourselves, body and spirit, unconditionally, to be moulded and fashioned by his will. We venture all upon him, and love to do it, in perfect abandonment of soul. The internal evidence of the preparation of the children of the kingdom is great, that their King will immediately appear. The outward manifestations of his approach, in the earth, are loudly speaking to those who are not already smitten with blindness. We have nothing to fear in the issue of our long tried faith, for Jesus cometh, and

we shall be able to say, 'this is our God, we have waited for him.' Some things we have to fear, lest we grieve the sealing Spirit and lose our light—lest we get some stain upon our raiment of holiness to God,—lest we forget that 'God is love,' that 'love is the fulfilling of the law,' and be found smiting or grudging one against another, unconscious of the beam, and anxious about the mote.

'Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.' That all the afflicted remnant of Israel, may become ONE in the love of God, and be ready to receive the kingdom as little children, is the prayer of your unworthy sister,  
Philadelphia, June 23. C.S.M.

\* NOTE.—What does sister M. mean by 'a present God?' If she mean that God is present with his children in the same sense in which he has ever been, it is true. But if she mean that he is now 'present' in a different sense, it is false. Is our dear sister inclining to spiritualism?

#### LETTER FROM SISTER PERKINS.

**Dear Bro. Matthias:**—Your paper refreshes my weary soul; it is like water upon the parched ground. When I look around upon this sin shrouded earth, ripe for destruction—when I see those once-beloved brethren and sisters reaching out their hands after this world and its friendship, I feel to mourn over them, and say, Lord, who shall abide the day of thy coming? Who shall stand in this hour of temptation? It is he that hath put his trust in the God of Elijah. The prophet was not afraid to trust the word of the Lord, although he was not taken home as soon as he expected to have been, yet he knew the Lord would perform his word.

Dear brethren, let us hold on to every word of God, for it is only he that endureth to the end that shall be saved. I know that the Lord has led us by his Spirit thus far,—we of ourselves could not have endured the separation from our friends, and have our names cast out as evil—to be called the off-scourings of the earth; but blessed be God, through his grace given us, we can endure all things. I think I can feel the force of the words spoken by the prophet Daniel, 'many shall be purified and made white and tried.' We see they were purified first and then tried. How were they to be tried after being made white? After the 10th day of the 7th month came the trying time. Then the Lord began to sit as a refiner of silver and gold. It is he that will try our hearts and our faith, and see if we will cling to him and his Word, although it should call upon us to cut off a right arm; he will have a tried people. I have felt ever since the 10th day of the 7th month that the 7th angel of Rev. began to sound, and that we are now seeing that time of trouble spoken of in Daniel, also Isa. i. 27, 'Zion shall be redeemed with judgments, and her converts with righteousness.' I feel to rejoice that we can see such clear and abundant proof, that the Lord will soon redeem his people. My heart is lighted up in praise to God that he has kept me thus far, and I exclaim, glory to God! for the Lord God omnipotent reigneth: hallelujah to God! for he hath taken to himself his great power, and hath reigned.

Hold on, dear brethren; we shall soon see our Deliverer. Do not be alarmed if Satan does rage, for his reign is short, and he knows it.

Yours, in the glorious hope of having a part with you in the kingdom of our Lord and Saviour Jesus Christ.

MEHETABLE M. PERKINS.

Bridgeport, June 23.

**Dear Bro. Snow:**—Bro. J. B. Cook has just paid us a visit, which was very refreshing to our souls. He is rich in faith, strong in hope, and firm in the belief that we have had the Jubilee trumpet and the midnight cry, and that soon the Lord will come to the joy of all those that hold fast and let no man take their crown. He goes to Cincinnati, and from thence to Indiana. May the Lord be with him, and may the Lord be with you, and uphold you by his own right hand, is the prayer of your brother in the hope of the gospel.

G. W. CHERRY.

Marysville, June 27.

him understand the vision of the 2300 days: 'Now I am come to make thee understand what shall befall thy people in the latter days: [says Daniel, what is meant by 'the latter days?'] for yet [in the future is] the vision for [2300] days.' Then Gabriel marks carefully four kings to stand up (or receive the kingdom and reign,) yet in Persia, which signifies *before* the vision for days will commence; then Gabriel explains what shall befall his people during the 2300 years, while they are connected with the kingdoms of this world, and while these kingdoms have an ordinance from God to reign, which brings us to Dan. xii. 1, 'And at that time [2300 days of the vision] shall Michael [the Lord Jesus Christ: compare Zech. iii. 2, with Jude 9.] stand up [for the meaning of 'stand up,' see its application in every instance in this prophecy of chap. xi, which is, take, or receive the kingdom and reign. Certainly this is the same that is brought to view in Dan. ii. 41; vii. 13, 14; viii. 14, and also Rev. xi. 15, 'the kingdoms of this world are become the kingdom of our Lord and of his Christ,' that is, they are given to him, who then proceeds to judge the dead, deliver, and reward the righteous, and destroy the wicked. But who is Michael? the great Prince [of the host, Prince of princes, Dan. viii. Messiah the Prince, Dan. ix. Daniel's Prince, Dan. x. the Archangel, Jude ix., the Lord of Angels, Heb. i., Jesus Christ, Rev. xii., the Lord, Zech. iii.] which standeth for [or, in behalf of; hence as mediator during the time of atonement,] the children of thy people [or, children of Israel]: and there shall be [which signifies, *after* this time of taking the kingdom] a time of trouble such [that is, of such a character, read 2d Peter iii. 8-12.] as never was since there was a nation even to that same time [last clause of Daniel ix., *after* the consummation of the 2300 years, 'that determined shall be poured upon the desolator.' Who will be desolate at that time? read Rev. vi. 15-17; especially read where Daniel had been reading in Jer. xxv. 30-38, where is the description of the destruction of all the wicked of the earth at the time that the Lord utters his voice from his holy habitation or Jerusalem; hence, the time of trouble or destruction of the wicked will be at the deliverance of God's people; and *after* the Kingdom is set up, as Dan. ii. 44; Luke xix. 24; John v. 25, 29], and at that time [of trouble] thy people shall be delivered, [who?] every one that shall be found written in the Book [of Life]; and many of the sleepers of the dust shall awake; these [the awakened,] to everlasting life; and those [the unawakened] to shame and everlasting contempt.' This verse on the resurrection is rather obscurely translated in our common version, therefore I have used Professor Bush's translation, 'And they that be wise [see verse 10] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.' Here is the end of the wonders, concerning which Daniel hears the inquiry in verse 6 for the time, 'How long to the end of these wonders?' and the answer is given under oath to the God of heaven, 'that it shall be for a time, times, and a half.' This period is one half of the whole seven times of the Gentiles, and Dan. vii. 25, is the other half; and that in Dan. xii. 7, finishes the 7 times, and hence ends where the 2300 days does, because the 7 time and the 2300 days measure the same indignation, except that the 2300 commences at a later date; therefore the answer on time in verse 7 brings us to the same point as the first clause of verse 1, namely, the end or consummation of the ordained time of the Gentiles, and to the decree of the Ancient of Days which gives the inheritance to the purchaser, Jesus Christ. But does the resurrection and deliverance of the saints take place at this appointed time? No, 'and when he shall have accomplished to scatter the power of the holy people, all these wonders shall be finished.' This expression carries us forward to the deliverance and resurrection of the host, *after* the sanctuary is justified; therefore if this sentence is explained, and a time given, reaching to the end of it, the part of the question, Dan. viii. 13, concerning the host, yet unanswered, will be answered. 'And I heard, but I understand not: then said I, O my Lord, what the end of these wonders?' that is, the words which I have spoken are closed up and sealed till the time of the end,' as verse 4, but in the time of the end many shall turn the words to and fro

there shall be great searching of the words which were spoken to Daniel, and consequently 'knowledge shall be increased.' The words sealed up and closed were *prominently* the time, and who will dare assert, that before the end the wise will cease to increase in knowledge therein? But before explaining the duration of the time of the end, and hence the time when the last of the wonders shall be, he answers Daniel's question, as to *WHAT* shall take place in that accomplishing time or little while, that is, explains how the power of the holy or wise people will be scattered, or desolated, until completed: for they were not to be delivered from the treading down at the end of the 2300 days, 'Many shall be purified [that is, they will not cast away their faith in this time of trial, but will purify themselves by living by faith in obeying the truth through the Spirit, 1 Pet. i. 2, 22.] and made white [by trusting in the efficacy of the blood of Christ to cleanse them from all unrighteousness Rev. i. 5, and vii. 14; Rom. iii. 24-26.] and tried,' (read Rev. iii. 10; Heb. x. 35-39; Hab. ii. 2, 3; Ezek. xx. 33-38, none will understand, except those that endure, in this little while, the trials in consequence of 'the word of his patience.') This is the space of time after God begins to let 'his face shine upon his sanctuary,' at the end of the 2300 days, till he lets 'his face shine upon his people,' at the end of the 1335 days; these days are now to be appointed. Dan. xi. 31, 'Arms shall stand on his [Rome's] part, and they [the military power, which takes part in favor of the Roman government,] shall take away the continual abomination [Dan. viii. 13.] and they shall place the abomination that maketh desolate.' When was this done? I have proved, in two former communications, that it was done in A. D. 510, by armies making war in the Roman empire in behalf of the government, to suppress or take away the Pagan worship as the ruling church of the government, and placing the Papal or Romish in its stead. This was accomplished in 510, and was proclaimed by crowning the successful chieftain *Consul and Augustus*, in the Catholic Church of St. Martin's: it is said that it was done in August, but the establishment of the Romish church must have been before the Pope could have paid the conqueror. Dan. xii. 11-13, 'And from the time [A. D. 510.] the daily [or continual] shall be taken away, and the abomination that maketh desolate set up, *there shall be* 1290 days [years, to A. D. 1800, or 'to the time of the end,' when the Romish church and kingdom was taken away and organized anew in July.] Blessed is he that waiteth and cometh [on this waiting and enduring time read Rev. iii. 10; Heb. x. 33-39; Hab. ii. 2, 3; Matt. xxv. 5-12; Luke xii. 35; Rev. xvi. 15, and Isa. xxv. 9.] to the 1335 days, [years, to A. D. 1845, some time in July, as we clearly understand from the evidence.] But go thou thy way till the end: for (or, and) thou shalt rest and stand in thy lot at the end of the (1335) days.' When Daniel and all the wise and righteous come forth in the resurrection, and God shall justify and glorify them, or let his face shine upon them, and the King shall pronounce the kingdom theirs, then all these wonders will be finished, the time of desolation and trial will be finished, and the 1335 years will be finished.

In that little while none of the wicked shall understand, hence there can be no conversions; and those who were righteous up to the end of the 2300 days, who, in that waiting time cast away their confidence and draw back, shall not understand, unless they are zealous and repent before the days end, Rev. iii. 18-20; those who wait in the way of God's judgments, keeping 'the word of his patience,' and in that manner endure to the end, shall understand. It shall be as it was in the days of Noah; then the wise understood the time and the event, and hence were watching, but the wicked understood or knew not, although it was preached to them, and hence were not watching, and were destroyed. The wise went into the ark because of the waters of the flood, on the very day that the fountains of the deep were broken up, and the windows of heaven were opened; so it will be when the Son of man cometh, the wise will go into the ark in the air because of the destruction that is come upon the wicked.

A few words on Dan. xi. 2, as marking the commencement of the 2300 days, and I close.—The three kings were to stand up or reign yet, and also the fourth king before the vision of days



should begin. That fourth king was Xerxes the Great, who died in B. C. 464, as is established by an eclipse which occurred when he was on his death bed; and the same date is also established by the weight of standard chronologists: I consider that date infallible. Artaxerxes Longimanus, (of Ezra and Nehemiah) or Ahasuerus (of Esther) came to the throne in December of that same year. The 2300 years were to be dated 'from the going forth of the commandment to restore and build Jerusalem,' which was after the Babylonish captivity. The commandment began to go forth under Cyrus (Ezra i.) and continued under Darius, (Ezra vi.) but was completed in its going forth in Canaan under Artaxerxes or Ahasuerus. In March or April, B. C. 457, in the 12th Jewish month, at Esther's feast, (Est. ii. 16-18,) the king made a decree, releasing the bondmen (Jews) throughout his provinces, and gave great gifts. That decree is recorded in Ezra vii., by which decree the house of the Lord was to be beautified and fitted for the restoration of the Jewish worship, and the Mosaic government was to be restored in all the land, under judges and magistrates of Ezra's appointment. Ezra left Babylon the next month after the decree was made, and arrived at Jerusalem in the fifth month, or about August, B. C. 457; and by reading the last verses in Ezra viii. it will be seen that the king's commissions were delivered to the king's lieutenant's and governors at the time of the sacrifices, or on the 10th day of the 7th month, according to the law. At that time the new judges &c., must have commenced, and the king's lieutenant's, &c., gone out of office, and this is rendered quite certain by chaps. ix. and x, as in the 9th month the judges, &c., came up from every city to Jerusalem: hence they had been previously appointed and gone to their stations. The 7th month would fall in October. Now 2300 years, commencing in the autumn of B. C. 457, would completely terminate in the autumn of A. D. 1844. To which point, Oct. 22, 1844, 'the vision' was made plain on tables, and fulfilled the command of God. Also the key, Dan. ix. 24-27, or 'midst of the week,' was fulfilled in A. D. 31, according to the best testimony that I have ever seen, for the time of the crucifixion, where was fulfilled 486 1/2 years of the 2300, consequently the entire 2300 must have ended in A. D. 1844, Oct. 22. The 1335 began A. D. 510, and will consequently end at the same date in A. D. 1845 (and not in 1846 or 1847, as several brethren have been writing in the *Voice of Truth*).

The dragon is indeed angry, and is going forth to make war with the remnant of the church, who keep the commandments of God, and have the testimony of Jesus Christ, or believe and obey the light from the law, and have the spirit of the prophecies. Nearly all Adventists professed to keep all the law at the 10th, but a mass have since cast away the faith they then had, and God calls them Laodiceans. O, let us all beware and hold fast that which we had; and if perchance we have cast away any of that faith and are become lukewarm, O let us be zealous and repent—heed the counsel of God's Word, Rev. iii. 16-20,—regain our former love, and spiritual discernment in his Word, and living faith that God did not mock us when he commanded us to write the vision and make it plain, and when he told us to 'blow the trumpet,' by giving us a mistaken chronology and a false midnight cry. Those events were directed by God, fulfilled his Word,—and O may we keep our confidence.

H. H. GROSS.

New York, July, 12.

#### LETTER FROM BRO. PATTON.

Dear Bro. Snow:—David says, 'the secret of the Lord is with them that fear him, and he will show them his covenant;' and the Lord says, Gen. xvii. 21, 'My covenant will I establish with Isaac, which Sarah shall bear thee at this set time in the next year;' and Paul applies this as a type for us: Gal. iv. 28, 'Now we, brethren, as Isaac was, are the children of promise.' Now I firmly believe the wise shall understand, and understand the TIME; I believe the HOLY Spirit will lead us into all truth, if we follow on to know the Lord, and do not cast away our confidence, or draw back unto perdition. Look at the circumstances under which Isaac, our type, was

promised. It was when the cry of Sodom had gone up before the Lord, and their sin was very grievous, and the Lord came to Abraham, and made known to him that he purposed to destroy it. Now Sodom and Gomorrah are plainly given as a type of the doom that awaits the wicked; and here, in the type, its doom is fixed nine months before Isaac, the child of promise, was born. From the fact that Abraham and Sarah were 'past age' when Isaac was born, I think we may at least infer that the Gospel Age would be past some time before the antitype of Isaac would be fully released. Isa. lxvi. seems to me plainly to show us our position, and give us chronology. We have a very precious glorious promise—those that tremble at his Word: the Lord says he will 'look' to them, or, in other words, he will take care of them, (he will show them his covenant.) He says to them, 'Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.'

It is very clear that the Gospel Age is past at this point of time, for the Lord says he will 'choose their delusions, and bring their fears upon them,' (and he tells them why,) because when He called they did not hear. Then he is not calling them now,—not if he is choosing their delusions. When were the Bride and the Bridegroom united? On the 10th day of the 7th month. When may we expect the Bride to have her children? At the time appointed, or 'set time,' or 'according to the time of life,' as in the case of Sarah, the type of Jerusalem which is above, which is the mother of us all: Gen. xvii. 21; xviii. 10-14. What will cause her to bring forth? 'A voice of noise from the city; a voice from the temple, a voice of the Lord, that rendereth recompense to his enemies.' This will bring on the travail of Zion, and AS SOON as she travaileth she will bring forth. 'Before she travailed she brought forth; before her pain came she was delivered of a man child,—(the first-fruit of them that slept, the first-born from the dead.)—Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? Yes, it will be even so; but when? At the set time, or according to the time of life, given in the type. Abraham staggered not at the promise, and his faith was counted to him for righteousness.

For one, I look with deep interest to about the 20th of the present month for full redemption; for this I groan and pray,—earnestly desiring to put off this body of corruption and put on incorruption—immortality; and inherit eternal life.

Yours in love,

R. PATTON.

West Philadelphia, July 3.

P. S. Since writing this letter, O what glory! O how precious is the Word of Truth! The Apostle Paul might well exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God.' O how plain it is that Sarah is represented as our mother, the type of Jerusalem which is above; and Isaac, the child of promise, (her seed,) a type of us. How absurd to call the church the bride! If so, where shall we find the antitype of Isaac? Glory to God for his Word!—it surely will lead us into the kingdom, and that very, very soon.

R. P.

#### LETTER FROM BRO. STRONG.

Dear Bro. Snow:—In conjunction with Bro. Cherry, some time since, we forwarded to you \$1.00 for the *Standard*; we received it regularly since, and we find it mostly filled with meat in due season, and prefer its continuance rather than to confine ourselves to cold dishes, served up for us in the 'Morning Watch.' I have taken the 'Watch' and 'Midnight Cry' since they commenced, and, until within the last few months, have been much profited by its perusal; but of late it seems the rather to fall back than advance. While the 'Voice of Truth,' the 'Day Star,' and 'Hope of Israel,' all appear to reflect the light of truth, (perhaps not without some error, as to err is human,) yet, to me, the 'Morning Watch,' if it reflects any, it is but dimly. In other words it seems to set all back several years,—It is behind the time.

I think we are now in the 'dispensation of the fullness of

## THE JUBILEE STANDARD.

"Lift up a Standard for the People."

NEW YORK, THURSDAY, AUGUST 7, 1845.

## HUMAN SYMPATHY.

This principle is the basis of all the phenomena of animal magnetism or mesmerism. Although in its latent state it exists to a greater or less extent in every human being, and is not in itself evil, it is and has been, through the agency and influence of Satan, made the fruitful source and instrument of mischief. There are different modes of its development, and also various ways of exciting it into action. And in this last perilous time it behooves every child of God to understand the deceptive wiles of the enemy, that they may be prepared to resist him at every point of attack—"steadfast in the faith."

One mode in which the principle of animal or human sympathy exhibits itself is by one body exerting an influence over another when two or more bodies are brought in contact or near together. This is produced by the operation of a peculiar atmosphere with which every living body is surrounded, and which, like man, possesses both a physical and moral character, i.e. it partakes of the qualities, both of body and mind, of the individual who is surrounded by it. Not only does this atmosphere possess this character but it becomes a medium through which, unless counteracted, one person exerts a powerful influence, either of body or mind, or both, over others. This influence is good or evil according to the character of the individual, and its degree is proportioned to the inherent similarity, or likeness, that exists in the qualities of the individuals. So far the principle is intimately connected with the phenomena of life and motion, and is constantly exerting a greater or less amount of influence, which is not immediately dependent on any supernatural agency, though aside from moral impurity, it is derived from the great Author of our being.

The operation of this principle is seen in the sensible effect upon our mental and moral feelings, which is superinduced by the society of persons of kindred spirit. That such a sympathy of soul does exist all must acknowledge. But though it may be breathed from one to another, through the medium of written or spoken language, it is not dependent on words, but is felt to exist between persons of similar minds when in each other's company, even though the language of words be silent. This is peculiarly the case in religious meetings. When a company of persons of similar views and feelings are collected together, and brought in close contact with each other, breathing the same air, and at the same time within the circle of the same animal atmosphere, a mutual influence is felt—the animal spirits are excited—the nervous system, with the brain its grand centre of sensation and source of motion, is affected and made to act with greater intensity—and results many times are experienced which are attributed to the Spirit of God, when in fact a great part, if not the whole, is animal excitement.

An effect which may be considered entirely physical has been also seen, and proceeds from the same source. We mean the effect which is seen to result to one person's health, in consequence of their contact or close proximity with another. It is well known to physicians that if a young and healthy person

sleeps constantly in the same bed with a person who is diseased, for instance with consumption, he will be very likely to contract disease, though it be not of a contagious kind. This fact serves to illustrate the principle, and shows that there is an atmosphere of influence around every person, and should operate not only by way of instruction respecting certain phenomena, but as an admonition to avoid, as much as possible, the society of the impure.

But not only does one person exert a sympathetic influence, moral and physical, over another, by means of a magnetic atmosphere, whether with or without conversation,—but Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," avails himself of this medium of influence, and makes use of it as a powerful instrument of evil. It was the basis of the operations of ancient witchcraft. The necromancers and magicians of Egypt, those who "withstood Moses," performed their "enchantments," or false miracles by means of satanic influence, but many of their performances, no doubt, were conducted on the very principle of animal magnetism. And there are in these last times many false prophets or false teachers, who closely resemble the magicians of Egypt. Paul says, "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: [i. e. by false miracles] men of corrupt minds, reprobate [or of no judgment] concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." These false teachers are symbolically represented in the 13th chapter of Rev. by the two-horned beast that "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do," &c. In the 19th chap. the same character is spoken of, and called "the false prophet." And in the 16th chap. one of those unclean, frog-like spirits goes forth "from the mouth of the false prophet." This is mesmerism, the basis of which is human sympathy, and which is the spirit that accompanies the multitudes of false teachers that, at this critical moment, are swarming the land. It is a complete counterfeit of the blessed Spirit of God. Let the little flock of God beware of it.

## VISION OF THE EAGLE.

An article on this subject, from Bro. Gibbs, will be found on our first page. We publish it out of respect to our brother and to awaken an interest in the subject. Still, although we believe in the inspiration of Esdras, and consider the general application made by Bro. G. to be correct, we think he errs in the details of his exposition. If the Lord will, we shall speak more fully on the subject hereafter.

## ISRAEL DAMMON.

This brother says, in the last "Day Star," that some remarks in the "Standard," showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the "Standard," and the last page, that the obnoxious "remarks" are word for word from the teachings of the inspired apostles, Paul and John, without note or comment. Bro. D. says, "This sentiment cannot go with us." Cannot the Word of God go with them? If they cannot bear his Word, how can they stand when he appears?



I feel that there is no mistake in our position, that this is the year of Jubilee, and that we are in the fourth watch, and that between this and the 10th day of the next 7th month the captives of the true Israel will go free. Why, bless the Lord, he has given us abundant evidence through signs in the heavens and upon the earth, to convince any one but a sceptic, that our main position is right. Then let us give heed to the sure word of prophecy, and especially to the admonition of brother Paul: let us not cast away our confidence which hath great recompense of reward, for we have need of patience, that after we have done the will of God, we may receive the promise, for yet a little while, and he that shall come will come, and will not tarry. This seems to be the time in which we are to live by faith, holding on to our former faith, in which, if we falter, we draw back unto perdition. None but such as endure to the end have a right to claim the promise. O Lord give us all a sufficiency of thy grace to enable us to endure to the end.

Yours, in the waiting position,  
Brooklyn, July 29.

ELI CURTIS.

#### LETTER FROM BRO. BAKER.

Dear Bro. Snow:—A few of us in this vicinity highly prize the weekly visits of the *Standard*, and hope and trust it will be sustained by the faithful lovers of truth, who want to hear from the brethren in various parts of this old sin-cursed earth, groaning to be delivered. We are so highly gratified with the independent stand it takes against every species of fanaticism and presumption, that one week seems to us quite long enough to wait for its arrival. We have not received any since the one bearing date July 17, and we are anxious to learn the cause of its delay, that we may, if in our power, make an effort to remove the cause.

I say again, we are highly gratified at the stand it takes against presumption. Whatever the Lord, through the agency of his duly authorized apostles to the Gentiles, has taught us to observe and do, we love,---but do not love, or feel disposed to listen to men's inventions, however honest they may be in their opinions, or devoted and zealous they may have been. I was truly gratified to learn by the last *Standard* that an article would appear in your next in relation to feet-washing, which practice is recently countenanced by four or five individuals in this section, the effect of which appears to be deleterious. Let us have all the truth, and reject all error. I really think a clear exposition of the five chapters of John, commencing with the 13th, would set the matter at rest in the mind of every candid reasoner. That the Gentile believers of 1845 are not taught feet-washing as a gospel ordinance, is as clear as that they are not taught to heal the sick, open the eyes of the blind, or even raise the dead out of the grave after they have been dead four days.

I observed an article in the "Hope Within the Veil," of July 18, purporting to be from the pen of Bro. Cook, who appeared to urge it as a gospel ordinance, rather than a duty, whenever the circumstances of the case rendered it an act of kindness, or a kind office on the principle of other duties. To my mind, if his principle of reasoning be correct, he might prove any thing from the Bible he pleased, that is if he did not confound himself. Look at the heading of his article:—"To be a Christian we must do the works of Christ." If he means all the works of Christ, does he not virtually say he is not a Christian himself? Yea, more, does he not say that not one is to be found on the face of the earth? After reading the article, the question arose in my mind, is it possible that Bro. Cook is so stupid as not to see that his reasoning is as fallacious as it would be to advocate the salvation of all men? Or even that he should betray his Lord and then go and hang himself, because it was said to Judas, "That thou doest, do quickly." If he has not misapplied or misplaced scripture, the following arrangement would not: "Come unto me all ye ends of the earth and be saved." Again, "Him that cometh unto me I will in no wise cast out." Again, "No man can come to me except the Father, who hath sent me, draw him." And now, to cap the climax, "And I, if I be lifted up from the earth, will draw all men unto me." Again, "Judas went and

hanged himself,"---"go thou and do likewise." Would the advocates of feet-washing like this mode of reasoning on all points? I think not.

Again, I ask, has Bro. C. or any one else, since the apostles, performed such physical cures (either with or without the aid of medicine) as did our Lord Jesus Christ by the word of his power? Let Bro. C. pause and think a little before he proceeds further in such wild presumption. Is he one of the number addressed by our Lord? Does the language apply to him, "If I wash thee not thou hast no part with me"? And must we understand *literal washing*? If so he must take the whole to himself, and Jesus says, "If I then, your Lord and Master, have washed your feet, you ought to wash," &c. I wish to invite the attention of the advocates of feet-washing, on a communion season to look this text right in the face, and reason like candid men for a little season. Has the Lord washed your feet? Take notice, "If I wash thee not thou hast no part with me." Take one part and you must accept the whole, and then does it not prove too much for your purpose? Brother or sister, just begin at the 13th chapter and proceed on, and let the Bible decide the meaning of the word "as,"---"as a little child." Also John viii. "If ye were Abraham's children ye would do the works of Abraham"---i.e. act as Abraham acted. Then notice the prayer, "that the they may be one as we are one;" and take particular notice of chap. 16, ver 25: hear a thus saith the Lord:—"These things have I spoken unto you in PROVERBS"---i. e. parables or figures. Now do not charge the lie upon the Lord---but believe him with reverence.

In a word let me say, look at the whole subject, and let the blessed Bible be its own expositor, and explain its own figures---keeping in view the object of the Lord's first visit to earth, viz., to prove, by fulfilling the prophecies, that the prophets were sent of God---that he was the true Messiah---and to establish his gospel and church on a basis too strong for the gates of hell to prevail against. He that will not do this is not to be reasoned with.

Yours, in the blessed hope,  
New Bedford, July 30.

Z. BAKER.

#### WISDOM FROM ABOVE.

Exposition of Ecc. ix. 12-16

"For man also knoweth not his time: [the wicked will not understand the time of the Lord's coming:] as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. [Jesus says "as a snare shall it come on all them that dwell on the face of the whole earth."] This WISDOM have I seen also under the sun, and it seemed great unto me: there was a little city, [the little remnant of Jerusalem,] and few men within it, [few men of Israel,] and there came a great king against, [an Assyrian ruler that] cometh into our land, and treadeth in our palaces," and besieged it, and built great bulwarks against it: [by a strong "confederacy" and strong "resolutions,"] now there was found in it a poor wise man, [a faithful and wise servant,] and he by his wisdom, [the sealing truth of God, accompanied by the Holy Ghost] delivered the city; yet NO MAN REMEMBERED THAT SAME POOR MAN. Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised and HIS WORDS ARE NOT HEARD."

A writer in the "Christian Advocate and Journal" states that the decrease has been more than 36,000 the last year. Surely all the churches need a revival.

#### RECEIPTS SINCE JULY 15.

Ali Andrews, Bridgeport, 1.00; D. B. Gibbs, West Becket, 1.00; D. Austin, Suncook, 2.00; E. Curtis, 1.00; J. Mortimer, 50cts.; S. H. Milner, Indianapolis, 5.00; Z. Thayer, Randolph, 2.00; G. W. Peavey, Fort Ann, 1.00; H. Flagg, West Boylston, 2.00; E. Noyes, New Orleans, 1.00; Z. Baker, N. Bedford, 1.00; S. Terry, Warehouse Point, 1.00; Timeists of Newark, 2.00; B. Camp, Newark, 80cts.